

The Christian's
CHARTER:
Shewing the
PRIVILEGES
OF A
BELIEVER.

By **THOMAS WATSON** Pastor of *Stephens Walbrook*, LONDON.

The Sixth Edition.

Rom. 8. 32.

He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?

1 Tim. 4. 8.

Godliness is profitable unto all things, having a promise of the life that now is, and of that which is to come.

Quam divites illi qui omnia possident ! Aresius.

London, Printed for *Ralph Smith*, and are to be sold at his shop at the sign of the Bible in *Cornhil*, near the Royal Exchange, 1665.

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not in the Bodleian Catalogue 1842.

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LONDON.



The Sixth Edition

Рис. 8

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God in us is profitable unto all things, because it is the will of God that we should be made perfect in him.

Am 1. April 1841

London, 21st of the Republic, and are to be held in the Department of the Interior, near the

2001-2002-1978



TO THE
Right Honourable, and Religious
The Lady
MARY VERE
Baronnesse of *Tilbury*,
And
My much Honoured
LADY.

MADAM,



Meditations.

*Have presumed
upon your La-
dy-ship, humbly
to present you
with these few
As it is a rich mer-
cy*

The Epistle Dedicatory.

cy to have a spiritual Joynture,
so it cannot but be a comfort to
know what it is. 'Tis a joy to the
young heir to have a view of his
estate; that is the work of this
Treatise, to set before you the
Land of promise. While we are
here in the combate, we had need
look to the Crown, to make us fight
the more valiantly. Moses had
an eye to the recompence of re-
ward, and that did animate him
against sufferings; yea, our blessed
Saviour himself looked at the joy
set before him. Madam, Could
we live in the thoughts of these
great things to come, what sub-
lime, what sweet lives should we
lead! Surely, if there be any sad-
nesse gathers in our spirits, if any
de-

The Epistle Dedicatory.

despondency, it comes in at this leak of unbelief. Unbelief is a bad neighbour, it is always raising either Jealousies of God, as if he would not be so good as his Word; Unbelief, with Sarah, laughs at the promise; Or scruples in the heart, whether all these promises belong to us. The Devil shot three fiery darts into the virgin-castle of Eves heart, whereof the first was the most deadly, Yea, hath God said? He would induce this belief in her, that God had not spoken Truth: and when he had once wrought her to distrust, then she took of the tree, &c. All the train of temptation that Satan layes, is to blow up the fort of

The Epistle Dedicatory.

our Faith. We had need maintain this grace; it is Faith must maintaine us. While the Pilot keeps his ship, his ship keeps him, Right Honorable, Blessed be the riches of Gods grace, who hath set this heavenly plant in your heart, and hath kept you in the faith, insomuch that all the shakings of the times have but sealed you the more; and I doubt not but he that hath begun a good work in you, will perform it untill the day of Jesus Christ. What an unparelled mercy is it to be kept free in the time of infection? God hath given your Lady-ship a sound judgment, and a tender conscience, both which are jewels of great price. I may
say

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say of you, as it is said of Jehoshaphat, his heart was lift up in the wayes of the Lord, 2 Chron. 17. 12. Yet I have observed, the more you have been lifted up in God, the more you have been cast down in your self. It is excellent, when the higher we grow in knowledge, the lower we grow in humility. I speak it to the praise of free-grace : God hath crowned your silver haire with golden vertues, every one of which doth shine as those precious stones, the Sardius, the Topaz, and the Diamond, Ezek. 28. 13. Holiness is a beautiful thing, it carries a graceful Majesty along with it. Alexander coming with his Army

The Epistle Dedicatory.

against Hierusalem, Jaddus the
high Priest went out of the
City to meet him covered with
his Priestly Robes; an upper
garment of Purple embroydred
with gold, and a golden Plate,
wherein the Name of God was
written; the sight was so grave
and solemne, that the Empe-
rour fell to the ground as re-
verencing the Name of God.
Such a sparkling lustre is
there in holinesse, that who-
ever beholds it, must needs be a-
stonished at it; nay, even those
that oppose it, cannot but admire
it. Grace differs little from
glory; the one is the seed, the
other the flower, Grace is glory
militant, & glory is grace trium-
phant:

The Epistle Dedicatory.

phant : Theodosius thought it a greater honour that he was a Christian, than the Head of an Empire. Madam, your piety is a greater glory to you, than your Parentage; it is more to be the daughter of faith, than to descend from Nobles; or to have the blood Royal running in your veines. There is a time shortly coming, when neither birth, estate, or any worldly embelishments will do us good; you have laid in provision against that time, and gotten the new birth, when all other birth and Nobility must lie in the dust. This is that which makes your name smell in Gods Church, as the wine of Lebanon : Go on Right Honorable, in those
paths

The Epistle Dedicatory.

Num. 21.
4.

paths which have an immediate tendency to life and blessednesse. We are like to meet with many rubs in the way before we get to Heaven: It is said of Israel, their soul was much discouraged because of the way. Had we more grace, we should have need enough to use it: expect we must fiery serpents; but, the righteous will hold on his way, Job 17. 9. Is not every Christian an Ensign-bearer to carry Christs Colours? We must resolve to be good in good earnest. The Almost Christian shall be almost saved It is wise counsel our Saviour gives, that we should count what Religion will cost us, Luke 14. 28. It will cost us reproach;

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proach; this is a part of Christs
livery which we must weare.
Think not that our innocency will
priviledge us from the reproaches
and slanders of the world, Christ
was the most innocent person up-
on earth, never did any unholy
thought come into his minde, yet
his innocency would not shield
him from slander; he was called
a friend of sinners. Let us not be
discouraged; shall we cease from
being Saints, because others will
not cease from being Devils?
Is it a wonder, when an army is in
fight, to see the bullets fly abroad,
and the fire-balls? when the seed
of the serpent is fighting with the
seed of the woman, is it strange to
see the bullets of temptation flie, and
the

The Epistle Dedicatory.

the fire-balls of slander? But if our innocency will not keep us from being shot at, it will keep us from being hurt: for as no flattery can heal a bad conscience, so no slander can hurt a good. Again, religion will cost us persecution; this is a part of Christs legacy which he hath left us, In the world ye shall have tribulation: Our ship would soon overturn, if it were not ballasted with some afflictions. A Christian is a compounded creature, he hath some evil in him, therefore God afflicts; and he hath some good in him, therefore the Devil afflicts; Hence that of Cyprian, When a man begins to be religious, he must think of going into the wine-
 presse;*

* Cum coe-
 peris in
 Christo pie
 vivere, in-
 gredieris
 torcular.

The Epistle Dedicatory.

presse : and perhaps the blood of the grapes may be pressed out ; but the Meditation of things to come should sweeten the tryals present , and make us , though we cannot live without them , yet to live above them. What if the times are worse , if they make us better ? and if our burdens be heavy , seeing the way we are to go is but short ! Madam , I will not further detain you. I make bold to devote this Manual to your Honour ; I acknowledge how weak and unfeathered it is , therefore unfit to fly abroad into the world ; but the importunity of some friends , & principally , the many favours received from your Honour when I was in your Noble
Fa-

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*Family, and which have been since continued, did presse upon me (yet not without some reluctancy in my own thoughts) to commit it to the publick. I hope the discourse may be seasonable, and doubt not, but it will be effectual, if it be as a naile fastned by the great Master of Assemblies. I have drawn but the σκία ἐξ ὧν, or dark lineaments of that blessed condition which the Saints shall arrive at : expect not to see it in its Orient colours, till God himself give you the Pattern, and you shall both see and enjoy it at once. The Lord preserve
your*

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*your Lady-ship, and all those
Noble Branches descended from
you : which is the prayer of,*

MADAM,

From my study at
Stephens Walbrook,
Feb. 5. 1651.

Your Honors most humble
and faithful Servant.

Thomas Watson.

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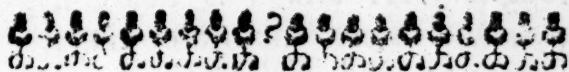
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THE

Christians Charter.





THE CHRISTIANS Charter.

I Cor. 3. 21, 22, 23.

For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christs, and Christ is Gods.

CHAP. I.

The porch or entrance into the words, together with the Proposition.



Appinesse is the mark,
and centre which e-
very man aimes at.
The next thing that is
P. B. 41 sought

Ea

sought 'after *being*, is being happy; and surely, the nearer the soul comes to God who is the fountain of life and peace, the nearer it approacheth to happinesse; and who so near to God as the Beleever, who is mystically one with him? he must needs be the happy man: And if you would survey his blessed Estate, cast your eyes upon this text, which points to it, as the finger to the Dial: *For all things are yours.*

The text may not unfitly be compared to the Tree of Life*, which bare twelve manner of fruits, and yeilding her fruit every moneth; there

are many precious clusters growing out of this text, and being skilfully improved, will yeild much excellent fruit.

In the words we have the Inventory of a Christian, *All things are yours*; A strange paradox, when a Beleever can call nothing his, yet he can say, * all things are his.

* *Fæ sunt
fidelium o-
pes, ut vel
cum Cæso
Rege ceria-
re amsiat,
quantum-
vis summa
premanetur
& in uria,
& inopi-
Wein i-
chius.*

his. I have often thought a poore Christian that lives in a prison, or some old cottage, is like the Usurer, who though he goes poore, and can hardly finde himself bread, yet hath thousands out at use: So it is with a childe of God, * *as having nothing, yet possessing all things.* * 2 Cor. 6. 10. What once the Philosopher said, *Solus sapiens dives*, Only the wise man is the rich man; give me leave to say, only the beleever is the rich man; here is his estate summed up, *All things are his.*

Before I come to the words, *object.* there is an objection must be removed, If all things are ours, there seems to be a community; what is one mans, is anothers.

Ans. The Apostle doth not speak here of civil Possessions; *Paul* was no *Leveller*, he did not go about to destroy any mans propriety; * for though he saith, *All things are yours;* * *Omnia vestra que in sacris literis non excepta.* yet he doth not say, what any man hath is yours. *Per. Mart.*

Object.

Object. But is it not said, εἶχον αὐ-
παντα κοινὰ; they had all things com-
mon? *Acts* 2. 44.

Answ.

* *Piscator*

It is true : but first, this was pure-
ly voluntary : * non fuit *præceptum*,
sed *suſceptum* ; there was no precept
for it.

If it be objected, that this was
set down as an example to imi-
tate.

1. I answer ; Examples in Scri-
pture are not alwayes Argumenta-
tive : The Prophet *Elijah* called
for fire from heaven, to consume
* 2 Kings
1. 10. the Captaines and their fifties* ;
but it doth not therefore follow,
that when one Christian is angry
with another, he may call for fire
from heaven. Thus the Primitive
Saints out of Prudence and charity,
had all things common ; it will not
therefore follow, that in every age
and century of the Church, there
should be a common stock, and every
one have a share.

2. I answer; Though the Disciples had all things common, yet still they held their propriety, as is clear by *Peters* speech to *Ananias* * *1 Act 5 4* *Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?* It is true in one sense, what the Primitive Church had, was not their own; so much as could be spared was for the relief of the Saints, thus all things were common; but still they kept a part of their estate in their owne hand. There is as the Schoolmen observe, *duplex jus*, a *Aquin.* double right to an estate, a right of *propriety*, and a right of *charity*. The right of charity belongs to the poor, but the right of propriety belongs to the owner. For instance, God made a Law, * *Deut. 23* *That a man must not put his sickle into his Neighbours corne.* * *24, 25.* We reade that the Disciples being hungry when they went through the fields

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on the Sabbath, did pluck the eares of corn, there was *charity*; but they must not put the sickle into the corn, here was *propriety*. This I the rather speak, because there are some, that when God hath made an enclosure, would lay all common: It was Satan pulled down *Job's* hedge. The Lord hath set the eighth Commandment as a fence about a mans estate; and he that breaks this hedge, a Serpent shall bite him. Thus having taken that objection out of the way, I come now to the Text.

And it falls into three parts. 1. The Inventory, *παντα*, *All things*. 2. The Proprietors, *υμων*, *All things are yours*. 3. The tenure, *υμεις χριστοι*, *You are Christs*. Which three branches will make up this one Proposition.

Doctr.

Doctr. That all things in heaven and earth are the portion and prerogative of a believer. *He that overcometh shall inherit all things*, Rev. 21. 7. A large Inventory! *All things*:

we

we can have but all. And the Apostle useth an ingemination, he doubles it, to take away all hesitancy and doubting from faith.

CHAP. II.

The Arguments proving the Proposition.

THere are two Reasons which will serve to illustrate and confirm the Proposition, *All things are a beleevers.*

I. Because the Covenant of Grace is his. The Covenant is our *Great Charter*, by vertue of which God settles all thing in heaven and earth upon us. By sin we had forfeited all, therefore if all things be ours, the title comes in by a Covenant; till then we had nothing to hold by. This Covenant is the issue and birth

Reas. I.

of Gods love, it is the legacy of free-grace. This Covenant is enriched with mercy, it is embroy-
 * Jer 31.34 ^{יְהוָה אֱלֹהֵינוּ} dered with promises : you may
 * Psal. 50.7 ^{אֵלֵינוּ} reade the Charter, * *I will be their*
 * ^{אֱלֹהֵינוּ} *God.* And there is a parellel to it,
 * ^{אֱלֹהֵינוּ} *I am God, eventhy God :* This is a
 * ^{אֱלֹהֵינוּ} sufficient dowry. If God be ours,
 then all things are ours.

1. He is, 1. *Eminently Good.* One Diamond doth virtually containe many lesser pearles : the excellencies in the creatures are single, and want their Adjuncts. Learning hath not alwayes Parentage : Honour hath not alwayes Vertue. No Individual can be the receptacle and continent of all perfections : But those Excellencies that lie scattered in the creature, are all united and concentred in God, as the beames in the Sun, the drops in the Ocean.

2. Hee is *Superlatively Good.*
 2. What ever is in the creature, is to be

be found in God after a more transcendent manner. A man may be said to be wise, but God is infinitely so; Powerful, but God is eternally so; Faithful, but God is unchangeably so. Now in the Covenant of Grace, God passeth himself over to us to be our God; *I am God, even thy God.*

This expression, *I am thy God*, imports three things: 1. *Pacification.* You shall finde grace in my sight, I will cast a favourable aspect upon you, I will put off my armour, I will take down my Standard, I will be no more an enemy. 2. *Donation.* God makes himselfe over to us by a deed of gift, and gives away himself to us: he saith to the believer, as the King of Israel said to the King of Syria, * *I am thine*, * 1 Kings 10. 4. *and all that I have*; This is a *alvearium divini mellis*, an hive full of divine comfort: all that is in God is ours: his Wisdom is ours, to teach us;

us ; his love is ours, to pity us ; his Spirit is ours , to comfort us ; mercy is ours, to save us. When God

3. faith to the soul, *I am thine* , it is enough, he cannot say more. 3. *Duration*. I will be a God to thee, as long

Reas. 2. as I am a God,

2. *Reason*. All things are a believers, because Christ is his. Jesus Christ is, *σύλος τῆς διαθήκης*, the pillar and hinge upon which the Covenant of Grace turns. Without Christ, we had nothing to do with a Covenant. The Covenant is founded upon Christ, and is sealed in his blood. We read of the mercy-seat *, which was a divine Hieroglyphick, typifying Jesus Christ. *There will I meet thee, and I will commune with thee from above the Mercy-seat*, ver. 22. To shew that in Christ God is propitious. From above this *Mercy-seat* he communes with us, and enters into Covenant. Therefore it is observable,

* *Exod.* 25.

17

ble, when the Apostle had said, *All things are yours*, he presently addes, *Ye are Christs*. There comes in the title, we hold all *in capite*. This golden chain, *Things present, and things to come*, is linked to us, by vertue of our being linked to Christ. By faith we have an interest in Christ, having an interest in Christ, we have an interest in God; having an interest in God, we have a title to all things.

CHAP. III.

*The opening of the Charter,
Things present are a Beleevers.*

AND now I come to that great question, What are the things contained in the Charter?

Quæst.

Resp. There are two words in the

Answe.

The Christian's Charter.

the text that expresse it, *Things present*, and *things to come*. I begin with the first.

I.
Τὰ ἐν-
σῶτα.

I. Τὰ ἐνσῶτα. Things present are a believers. Amongst these things present, there are three specified in the text; *Paul*, and *Apollo*, the *world*, *life*, &c. Here is, me thinks, a row of pearl: I will take every one of these asunder, and shew you their worth, then see how rich a believer is, that wears such a chaine of pearl about him.

Sect. I.

Paul and Apollo are yours.

I.
Ἐπὶ Παῦ-
λῳ.

* Summi

& infimi

Pareus.

* Vobis ad

bonum in-

serviunt.

Arctius.

* Admini-

cula fidei,

Beza.

I. Under these words *Paul and Apollo*, by a figure are comprehend-
ed all the Ministers of Christ,* the
weakest as well as the eminentest
Paul and Apollo are yours, viz. their
labours are for * edifying the Church.
They are the helpers of your faith.

The

The parts of a Minister are not given him for himself, they are the Churches *. It the people have a taint of errour, the *Ministers of Christ* must season them with wholesome words; therefore they are called * *the salt of the earth*. If any soul be fainting under the burden of sin, 'tis the work of a Minister to drop in comfort, therefore he is said to hold forth the breasts as a nurse †. Thus *Paul* and *Apollo* are yours: All the gifts of a Minister, all his graces, are not onely for himself, they are the * Churches. A Minister must not monopolize his gifts to himself, this is to *hide his talents in a napkin*; such an one makes an enclosure, where God would have all common. *Paul* and *Apollo* are yours: The Ministers of *Christ* should be as musk among linnen, which casts a fragrancy, or like that box of spikenard, which being broken open, fill'd the house with its odour *: So should

* Γραῦλος
καὶ Ἀπολ
λῶς ὑμῶν
ὡς ἐνεργε-
σίας καὶ
δοξαί.
Oecume-
nius in lo-
cum.
* Mar. 5.
13.

* 1 Thef.
1. 7.

* Eph. 4. 8.

* Joh. 12. 3.

should they do by the favour of their ointments. A Minister by sending out a sweet perfume in his doctrine and life, makes the Church of God as a garden of spices. *Paul and Apollo are yours* : They are as a Lamp or Torch to light souls to hea-

* *Rex. i. 20* ven*. *Chrysostome's* hearers thought they had better be without the Sun in the firmament, than *Chrysostome* in the Pulpit. * *Paul and Apollo* are

* *Satis est
solem non
lucere quam
Chrysosto-
mum non
docere.*

springs that hold the water of life : as these springs must not be *poisoned*, so neither must they be *shut up or sealed*: A Minister of Christ is both a granary to hold the corn, and a Steward to give it out. 'Tis little better than theft, to with-hold the bread of life. The lips of *Apollo* must be as an honey-comb, dropping *in season and out of season*. The graces of the Spirit are sacred flowers, which though they cannot die, yet being apt to wither, *Apollo* must

* *1 C. i. 3. 6* come with his water-pot *. It is not

enough that there be Grace in the heart, but it must be *poured into his lips*. As *Paul* is a Beleever, so all things are his; but as *Paul* is a Minister, so *he is not his own*, he is the Churches. There are three corollaries I shall draw from this.

Use 1. *If Paul and Apollo are yours*, Every Minister of Christ is given for the edifying of the Church; take heed that you despise not the least of these; for all are for your profit. The least starre gives light, the least drop moistens, the least Minister is no lesse than an *Angel*. There is some use to be made even of the lowest parts of men: There are *gifts differing* *, but all are yours. The weakest Minister may help to strengthen your faith. In the Law, all the Levites did not sacrifice, onely the Priests, as *Aaron*, and his sons, but all were serviceable in the worship of God; those that did not sacrifice, yet helped to beare the Ark.

Use 1.

* Rom 12.
6.

Ark. As in a building, some bring stones, some timber, some perhaps bring only nailes; yet these are useful, these serve to fasten the work in the building: The Church of God
 1 Cor. 3. 9 is a spiritual building, some Ministers bring stones, are more eminent and useful; others timber; others less, they have but a naile in the work, yet all serve for the good of this building. The least naile in the Ministry serves for the fastening of souls to Christ, therefore let none be contemned. Though all are not Apostles, all are not Evangelists, all have not the same dexterous abilities in their work; yet remember, *all are yours*, all edifie. Oftentimes God crowns his labours, and sends most fish into his net, who though he may be less skilful, is more faithful; and though he hath lesse of the *braine*, yet more of the *heart*. An Ambassador may deliver his Ambassage with a trembling lip, and a stammering tongue,

tongue, but he is honourable for his works sake, he represents the Kings person.

Use 2. *If Paul and Apollo are yours*, all Christs Ministers have a subserviency to your good, they come to make up the match between Christ and you: then love *Paul and Apollo*. All the labours of a Minister, his prayers, his tears, the pregnancy of his parts, the torrent of his affections, all are yours; then by the law of equity there must be some reflections of love from your hearts towards *Paul and Apollo*, such as are *set over you in the Lord**. And * Phil. 2. 29. shew your love.

1. By honouring them. *Manoah* would know the Angels name that he might honour him*. And the A- * Judg. 13. postle calls for this, 1 *Thes* 5. 13. 17. *We beseech you, brethren, know them which labour among you, and are over you in the Lord, and to esteeme them very highly. They are co-workers*
C with

with God, *2 Cor. 6. 1.* God and his Ministers (to speak with reverence) drive one and the same trade; and *they labour among you, therefore esteeme them very highly.* Next to sending out Christ and the Spirit, God never honoured the world more then in sending out his *Pauls* and *Apolloes*. Kings may be your
 If 49 23. fathers to nurse you up in peace, but Ministers are your fathers to
 1 Cor. 4. beget you to Christ; the earthly
 15. father is an instrument of conveighing nature, the spiritual father of conveighing grace. Therefore *Chrysostome* wonders how it comes to passe that the Ministers are not only more revered then Kings and Judges, but then our natural parents. What shall we say then to those who make no more reckoning of their Ministers then the *Egyptians* did of their shepherds? *Every shepherd was an abomination to the Egyptians, Gen. 46. 34.* Know
 them

them (saith the Apostle) *that labour among you*; many can be content to *know them* in the meannesse of their parentage; *Is not this the Carpenters Son?* to *know* them in their infirmities, but not to know them in the Apostles sense, so as to give them double honour. Surely, were it not for the Ministry you would not be a vineyard, but a wildernesse; were it not for the Ministry, you would be destitute of the two seales of the Covenant, Baptisme and the Lords Supper; you would be infidels, for, *saith comes by hearing*, and *how shall they heare without a Preacher?* verse 10. 14. Oh therefore honour *Paul* and *Apollo*; though their persons may be mean, yet their office is honourable.

2. Shew your love to the Ministers, bypleading their cause, when they are unjustly traduced and calumniated. It is counted by some a piece of their religiō, ἐν πάσις ὑβρίσιν

(as *Justin. Mart* speaks) nearly and handsomely to defame a Minister; Others who would be thought more modest, though they do not raise a report, yet they can receive it as a welcome present. This is contrary to that Apostolical rule, *1 Tim. 5. 19. against an Elder* (or Minister) *receive not an accusation, but before two or three witnesses.* *Constantine* was a great honourer of the Ministry; it is reported of him, that he would not read the envious accusations brought in against them, but did burne them; oh if you love *Paul* and *Apollo* stand up in their defence, become their advocates; it was a Law the *Egyptians* made, that if a man found another in the hands of thieves, and did not deliver him when it was in his power, he was condemned to die; when your Ministers fall among *thieves* who would rob them of their good name, do you seek to deliver them.

We

We have too many who labour to clip the credit of Gods Ministers to make them weigh lighter, oh do you put in some graines into the scales; do they open their mouths to God for you, and will not you open your mouths in their behalf? certainly if they labour to save your soules, you ought to save their credit.

3. Shew your love to your Ministers by encouraging them, and by being a screene to keep off injuries from them. If they seek your *establishment*, you must seek their *encouragement*; if they endeavour your *salvation*, you must endeavour their *safety*; the very name of an Ambassador hath been a protection from wrongs. What an unnaturall thing is it, that any should strive to bring them to death, whose very calling is to bring men to life? The Minister is a spiritual Father*; it was a brand of infamy on
C 3 them,

*1 Cor. 4.
16.

them, *Hos. 4. 4.* For this people are as they that strive with their Priest. Was there none to fall out with but the Priest, even he that offered up their sacrifices for them? and what is it, think we, for men to quarrel with their spiritual Fathers? even those whom they once had a venerable opinion of, and acknowledged to be the means of their conversion? Either love your spiritual Fathers, or there is ground of suspicion that yours was but a false birth.

Use 3. Use 3. If *Paul* and *Apollo* are yours, they are for the building you up in your faith, Then endeavour to get good by the labours of *Paul* and *Apollo*, I mean such as labour in the Word and Doctrine. Let them not plow upon the rock: Answer Gods end in sending them among you, *Labour to profit*: you may get some knowledge by the Word, such as is discursive and polemical, and yet not profit.

Quest.

Quest. What is it to profit?

Resp. The Apostle tells us, Heb.

4. 2. *When we mingle the Word with faith, that is, when we so heare, that we believe, and so believe, that we are transformed into the image of the Word; Ye have obeyed from the heart that form of doctrine,* ΕΙΣ ΟΥ ΠΑΡΕΘΕΘΗΤΕ, *into which ye were delivered.* * It is one thing

* Rem. 6.

17.

for the truth to be *delivered to us*, and another thing for us to be delivered *into the truth*: The words are a Metaphor taken from lead or silver cast into a mould. This is to profit, when our hearts are cast into the mould of the Word preached: As the seed is spiritual, so the heart is spiritual. We should do as the Bee, when she hath sucked sweetnesse from the flower, she works it in her owne hive, and so turnes it to honey: Thus when we have sucked any precious truth, we should by holy medita-

C A

tion

tion work it in the hive of our hearts, and then it would turn to honey : we should profit by it. Oh let the labours of *Paul* and *Apollo* have an influence upon us. A good hearer should labour to go out from the Ministry of the Word, as *Naaman* out of *Jordan* ; his leprous flesh was healed, and became as the other : So though we came to the Word proud, we should go home humble ; though we came to the Word earthly, we should go home heavenly : Our Leprosie should be healed. *Am-*

brose observes of the woman of *
Samaria, that came to *Jacobs Well*: She came *peccatrix*, she went away *predicatrix* ; She came a sinner, she went away a Prophetesse. Such a metamorphosis should the Word of God make. Let not the Ministers of Christ say upon their death-beds, the bellows are burnt, and the lead consumed ; they have spent their lungs, and exhausted their strength ;
but

* Joh. 4. 7.

but know not whether they have done any thing, unlesse preached men to hell. It is *Austins* note upon those words of the Apostle, *That they may give up their accounts with joy*, Heb. 13. 17. When⁺ (saith he) doth a Minister give up his account with joy, but when he hath been working in the vineyard, and sees fruit appeare? Brethren, this will be his joy, and your joy too in the day of the Lord; Oh labour to grow: some grow not at all, others grow worse for hearing; *Evil men shall wax worse and worse*, 2 Tim. 3. 13. as *Pliny* speaks of some fish that swim backward: they grow dead-hearted in Religion, they grow covetous, they grow Apostates: It were farre easier to write a book of *Apostates* in this age, then a book of *Martyrs*; men grow riper for hell

Quando rationem redduri sumus cum gaudio: quando videmus bonas mines proficere in verbis Dei. Quando laborat cum gaudio operarius Dei in agro? quando arborescunt inspicis, & fructum vident. quando ascendit segetem & in fructu arce prospicit uber-

lat me; hoc viso non sine causa laboravit, dorsum curavit, manus antrivit, frigus & aestus toleravit. Aug. Tom. 10.

every

every day. Oh labour to thrive under the spiritual dew that falls upon you. Let not the Ministers of Christ, be as those *which beat the aire*. Is it not sad, when the *Spiritual clouds* shall drop their raine upon a barren heath? When the Ministers tongue is *as the pen of a ready Writer*, and the peoples heart is like oyled paper, that will take no impressi^on? Oh improve in grace: If you have a barren piece of ground, you do all you can to improve it, and will you not improve a barren heart? It is a great *Encomium* and honour to the Ministry; when people thrive under it; *Need we as some others, Epistles of commendation**? Paul esteem^d the *Corinthians* his glory and his crown; hence, saith he, though other Ministers have need of letters of commendation, yet he needed none; for when men should hear of the faith of these *Corinthians*, which was wrought in them by *Pauls* preaching,

ing, this was sufficient certificate for him that God had blessed his labours, there should need no other Epistle, they themselves were *walking certificates*, they were his letters testimonial. This was an high commendation; what an honour is it to a Minister, when it shall be said of him as once of *Octavius*, when he came into *Rome* he found the walls of brick, but he left them walls of marble; So when the Minister came among the people, he found hearts of stone, but he left hearts of flesh? On the other side, it is a dishonour to a Minister when his people are like *Labans Lambs*, or *Pharaoh's kine*. There are some diseases which they call, *approbria Medicorum*, the reproaches of Physicians; and there are some people who may be called *approbria Ministrorum*, the reproaches of Ministers: what greater dishonour to a Minister, then when it shall be said

saide of him, he hath lived so many years in a Parish, he found them an ignorant people, and they are so still; he found them a dull, slothful people (as if they went to the Temple as some use to go to the Apothecaries shop, to take a *Recipe* to make them sleep) and they are so still; he found them a prophane people, and so they are still. Surely there is some fault; or God doth not go forth with his labours; such a people are not a Ministers crown, but his heart-breaking. Beloved, when Gods stars shine in the firmament of the Church, will you still walk in the dark? when for the work of Christ they are *nigh unto death*, will you be as nigh unto hell as ever? when these golden bells of Aaron sound, shall they not chime in your souls to Christ? I beseech you

¹ Tim 4. *let your profitting appear to all.* God
^{35.} sends *Paul* and *Apollo* as blessings among a people, they are to be helpers

ers of your faith ; if they *toile all night and take nothing** , 'tis to be feared * Luk. 5.5. that Satan caught the fish ere they come at their net.

Sect. 2.

Shewing,

That the world is a believers.

2. The next thing is, the world is, yours.

1. The lawful use
of the world.

2. The special use
of the world.

} is a Believers.

1. The *lawful use of the world* is yours. The Gospel doth somewhat enlarge our Charter. We are not in all things so tyed up as the Jewes were ; there were several sorts of meat that were prohibited them ; they might eat of those beasts only, that did chew the cud, and part the hoof* . they might not eat of the *swine*, because though it did divide
the

^νΕΙΤΕ ΧΙΘ-
ΜΩ.

* Lev. 1.3.

the hoof, yet it did not chew the cud; nor of the *Hare*, because though it did chew the cud, yet it did not divide the hoof, it was unclean; but to Christians that live under the Gospel, there is not this prohibition. *The world is yours*, the lawful use of it is yours; every creature *being sanctified by the Word and*

* 1 Tim 4. *Prayer, is good**, and we may eate,

4. asking no question for conscience sake. The world is a garden, God hath given us leave to pick of any flower. It is a Paradise, we may eat of any tree that grows in it, but *the forbidden*, that is, sinne; yet even in things lawful beware of excesse*,

* *Etiam in
licitis ca-
vendum.*

We are apt to offend most in lawful things. The world is yours to traffick in; only let them that buy, *be as if they bought not**, 1 Cor. 7.

* *Opus est
terrenis
vehiculis,
quibus uti-
mur, non
fruemur.*

Aug Tom.

3.

30. take heed that you do not drive such a trade in the world that you are like to break in your trading for heaven.

2. The

2. The *special use* of the world is yours.

1. The world was made for your sake.

2. All things that fall out in the world are for your good.

1. The world *was made for your sake*. God hath raised this great fabrick chiefly for a Believer. The Saints are *Gods jewels*, Mal. 3. 17. The world is the shrine or *Cabinet* where God locks up those jewels for a time. The world is yours*, it was made for you. The creation is but a theatre, to act the great work of redemption upon. The world is the *field*, the Saints are the *corn*, the Ordinances are the *showers*, the mercies of God are the *Sunshine* that ripens this *corne*, death is the *sickle* that cuts it downe, the Angels are the *harvesters* that carry it into the barne. The world is yours, God would never have made this field, were it not for the corn growing in it.

Δι' ὑμᾶς
ἐστὶ καὶ γέ-
γονε.
Oecumen.

ir. What use then is there of the wicked ? They are as an hedge to keep the corn from forraigne invasions, though oftimes they are a thorn hedge.

Quest.

Quest. But alas, a childe of God hath oft the least share in the world, how then is the world his?

Ans.

Ans. If thou art a believer, that little thou hast, though it be but an handful of the world, it is blest to thee; If there be any consecrated ground in the world, that is a Believers. The world is yours; *Esau* had the venison, but *Jacob* got the blessing: a little blest is sweet. A little of the world with a great deal of peace, is better then the *revenues of unrighteousnesse*. Every mercy a childe of God hath swims to him in Christs blood, and this sauce makes it relish the sweeter. What ever he tastes, is seasoned with Gods love; he hath not only corne but money in the mouth of the sack,

Pf 37.16.

sack, not only the *mercy*, but the *blessing* : So that the world is a Believers. An unbeliever, that *hath the world at will* ; yet the World is not his, he doth not taste the quintessence of it. *Thornes and thistles doth the ground bring forth to him.* He feeds upon the fruit of the curse, * *I will curse your blessings* ; he eats * *Mal. 2.2.* *with bitter herbs* : So that properly the world is a believers. He only hath a Scripture tenure , and that little he hath turnes to cream. Every mercy is a *present* sent him from heaven.

2. All things that fall out in the world, *are for your good.*

1. The want of the world, } is for your

2. The hatred of the world, } good.

1. The *want of the world* is *Mundi in-* for your good. By wanting the *digentia.* honours and revenues of the world , you want the temptations that o-
D thers

thers have. Physicians observe that men die sooner by the abundance of blood, then the scarcity ; 'tis hard to say which kills most, the *sword* or *sarfet* : A glutton with his teeth digs his own grave. The worlds beauty tempts, but it is like the *Rododaphne*, a fair plant to the eye, but poison to the taste. The want of the world is a mercy.

*Anndi
inimicitia*

** Dana pro-
cie so bulla
ma Hic.*

2. The *hatred of the world* is for your good. Wicked men are instruments in Gods hand for good, (*albeit they mean not so ;*) they are flails to thresh off our husks, files to brighten our graces, leeches to suck out the noxious blood. * Out of the most poisonous dung, God distills his glory and our salvation. A childe of God is beholding even to his enemies ; *The ploughers ploughed upon my back* * ; if they did not plough and harrow us , we should beare but a very thin crop. After a man hath planted a tree, he prunes and

and dresseth it *. Persecuors are Gods pruning-hook, to cut off the excrescencies of sin; and evermore the bleeding vine is most fruitful: the envy and malice of the wicked shall do us good. God stirred up the people of *Egypt* to hate the *Israelites*, and that was a means to usher in their deliverance. The frownes of the wicked make us the more ambitious of Gods smile; their incensed rage, as it shall carry on Gods decree (for while they sit backward to his command, they shall row forward to his decree) so it shall have a subserviency to our good. Every crosse wind of providence shall blow a believer neerer to the port of *glory*. What a blessed condition is a child of God in! kill him, or save him * *ἀθανά- τος εἶμι ὡς πάντα ὁ ὢν* *με ἀλμα.* *Pindar.*
live, it is all one. The opposition of the world is for his good. The world*
is yours.

Sect. 3.

Shewing,

That life is a Believers.

1.

3. The next thing is, *Life is yours.*

Epist. 2^a ad Hierome understands it of the *life of Christ*. It is true, Christs life is ours, the life which he lived on earth, and the life which he now lives in heaven ; his satisfaction and his intercession both *are ours*, and they are of unspeakable comfort to us. But I conceive by *life* in the text, is meant *Natural life*, that which is contradistinguished to death : So

Ambrose. But how is life a Believers? Two wayes.

1. The priviledge of life, }
 2. The comfort of life, } *is his.*

1. The *priviledge of life* is a believers : that is, life to a childe of God, is an advantage for heaven: this life is given him to make provision for a better life. Life is the porch

porch of eternity ; here the Believer
dresseth himself, that he may be fit
to enter in with the Bridegroom.
We cannot say of a wicked man,
(unlesse catechrestically) that *life*
is his. Though he lives, yet life
is not his, he is *dead while he lives*.
He doth not improve the life of na-
ture to get the life of grace; he is like
a man that takes the lease of a farm,
and makes no benefit of it. *Diu fuit*
in mundo, non vixit; he hath been so
long in the world, as *Seneca* speaks,
but he hath not *lived*. He was
born in the Reign of such a King,
his father lett him such an estate, he
was of such an age, and then he died;
there's an end of him, his life was
not worth a prayer, nor his death
worth a tear. But life is yours; 'tis a
priviledge to a believer, while he
hath naturall life, *he layes hold up-*
*on * eternal life*; how doth he
work out his salvation? what a do
is there to get his evidences sealed?

See.

* 1 Tim. 6.

12.

what weeping ? what wraſtling ? how doth he even take heaven by ſtorme ? So that *life is yours* : It is to a childe of God a ſeaſon of grace, the ſeaſon-time of eternity ; the longer he lives, the riper he grows for heaven. The life of a believer ſpends as a lamp, he doth good to himſelf and others ; the life of a ſinner runnes out as the ſand, it doth little good. The life of the one is as a figure engraven in marble ; the life of the other as letters written in duſt.

2. The comfort of life is a be-
 * 2 Cor. 10. lievers *, *As ſorrowful, yet alwayes rejoycing* : take a childe of God at the greateſt diſadvantage, let his life be over-caſt with clouds, yet if there be any comfort in life, the believer hath it. Our life is oft imbecile and weak, but the ſpiritual life doth adminiſter comfort to the natural. Man (ſaith *Auguſtine*) is compounded of the
 mor-

mortal part and the rational part *; the rational serves to comfort the mortal. So, I may say, a Christian consists of a natural life, and a spiritual; the spiritual revives the natural. Observe how the spiritual life distills sweetnesse into the natural, in three cases.

Homo com-
positus ex
mortali &
rationali.
Aug.

1. In case of *Poverty*. This oft eclipses the comfort of life *. But what though poverty hath clipped the wings? *Poore in the world, yet rich in faith*, Jam. 2. 5. The one humbles, the other revives.

1.
* id est me-
ritis be-
atitudinis
et gloriae.
Menand.

2. In case of *Reproach*. This is an heart breaking, Psal. 69. 20. *Reproach hath broken my heart*. Yet a Christian hath his Cordial by him, 2 Cor. 1. 12. Ἡ ᾧ καύχησις ἡμῶν: *For this is our rejoycing, the testimony of our conscience*. Who would desire a better Jury to acquit him then God, and his own conscience?

3. In case of *losses*. 'Tis in it felt sad, to have an interposition

3.

between us and our dear relations.
A limb as it were pull'd from our
body, and sometimes our estates
strangely melted away; yet a be-
liever hath some gleanings of com-
fort left, and such gleanings as are
*Judg. 8.2 better then the worlds * vintage.

*Ye took joyfully the spoiling of your
goods, ζΗΛΩΣΑΝΤΕΣ ΕΝ ΕΛΛΕΥΣΕΙ, knowing
in your selves, that you have in heaven
a better and an enduring substance,*
Heb. 10. 34. They had lost their e-
state, but not their God. Here is,
you see, the dry rod blossoming.
The spiritual life distills comfort in-
to the natural. Take the sourest
part of a Christians life, and there
is comfort in it. When you hear
him sighing bitterly, it is for sinne;
and such a sigh, though it may
break the heart, yet it revives it*.

*If 57.15.

The tears of the godly are sweeter
then the triumph of the wicked.
The comfort that a wicked man
hath is only *imaginary*, it is but a
plea.

*pleasant fancy; as rejoycing, yet al-
wayes sorrowing : He hath that
within spoiles his musick. But life is
yours. When a believers life is at
the lowest ebbe, yet he hath a spring-
tide of comfort.*

CHAP. IV.

*The Augmentation of the Char-
ter.*

Among these *ἐνσώματα*, *Things
present*, There are yet
three other priviledges
which are in the believers
Charter.

1. Remission of his sin.
2. Regeneration of his nature.
3. Adoption of his person.

Sect. 1.

Sect. 1.

Shewing,

*That remission of sin is a jewel
of the believers Crown.*

1. *The remission of his sinne.* To

*Apoms.

pardon sin, is one of the *Fura Regalia*, or *royalties*, belonging only to God. Popes pardons are like *blanks in a lottery*, good for nothing, but to be torne. *Who can forgive sins but God only?* Mar. 2. 7. Now this remission or pardon is,

1. A costly mercy.

2. A choice mercy.

1. 1. It is a *costly mercy*. That which inhanceth the price of it, is, 'tis the great fruit of Christs blood:

Without shedding of blood there is no re-

*Heb, 9. 12 *mission**; Christ did bleed out our pardon: he was not only a *Lamb without spot*, but a *Lamb slain*. Every pardon a sinner hath, is written in Christs blood.

2. It

2. It is a *choice mercy*. This jewel God hangs upon none but his Elect. 'Tis put into the Charter, *I will forgive their iniquity, and I will remember their sinne no more**. ^{Jer. 31. 34} This is an enriching mercy, it entitles us to blessednesse, *Blessed is the man to whom the Lord imputeth not his sinne.* ^{Psal. 32. 1.} Of all the debts we owe, our finnes are the worst; now to have the book cancelled, and God appeased; to heare God whisper by his Spirit, *Sonne, be of good cheer, thy finnes are forgiven**; I will ^{Mar. 9. 2.} not blot thy *name* out of my book, but I will blot thy *finnes* out of my book: This is a mercy of the first magnitude. *Blessed is that man;* in the original it is in the plural, ** Blessednesses.* Hast thou but one ^{ברוך} blessing, my father, saith ** Esau?* ^{Gen. 27. 38.} lo, here a plurality, a whole chain of blessings. Pardon of sinne draws the silver link of grace, and the golden link of glory after it. 'Tis

a *voluminous mercy*, there are many mercies bound up with it. You may name it *Gad*, for behold a

* Gen 30. *troop comes**. When God pardons

11. a sinner, now he puts on (if I may so speak) his brightest robe : Therefore when he would proclaim himself in his glory to *Moses*, it was after this manner, *The Lord, the*

* Ex 34.6. *Lord, merciful**. His mercy is his glory : and if you read a little further, you shall see it was no other

* Verse 7. then pardoning mercy *, *Forgiving iniquity, and transgression and sinne, &c.* This is an high act of indulgence.

God seals the sinners pardon with a kisse. This made *David* put on his best cloathes, and anoint him-

* 2S:m. 12. self *. It was strange his childe

20. newly dead, and God had told him, that the sword should not depart from his house, yet now he falls anointing himself : the reason was, *David* had heard good news, God sent him his pardon by *Nathan* the

the

the Prophet *, *The Lord hath put away thy sinne.* This oile of gladnesse which God had poured into his heart made way for the *anointing oile.* * 2 Sam. 12
13.

Quest. How shall I know that this priviledge is mine? *Quest.*

Answ. He whose finnes are pardoned hath something to shew for it. There are three Scripture-evidences. 1, The pardoned sinner is a weeping sinner. Never did any man reade his pardon with dry eyes : Look upon that weeping penitent, *She stood behinde Christ weeping**. Her heart was a sacred limbeck, out of which those teares were distilled. Oh how precious were *Maries* tears ! surely more costly in Christs esteem then her ointment ; they dropped from her as so many pearles. Her amorous eyes whose sparckles had so oft set on fire her lovers, she now seeks to be revenged on them , and washeth Christs *Answ.*
* Luk. 7. 8

Christs feet with her teares. Her embroidered hair which with its curling and crisping had so oft as a net ensnared others, she now takes penance of it, and makes it a towel to wipe Christs feet; here was a pardoned penitent. A pardon will make the hardest heart relent; and is able to turn the stone into a Spring. O sinner, ask thy self the question, is thy heart dissolved into teares? doth it melt for sinne? God seales his pardons only upon melting hearts.

Quest.

Quest. But to what purpose is all this cost? what needs weeping after pardon?

Answ.

Answ. Because now sinne and mercy are drawne forth in more lively colours than ever. The Spirit comes thus to a sinner; Thou hast sinned against God, who never intended thee evill, thou hast abused that mercy that saves thee; all this thou hast done, yet

yet behold, here is thy pardon; I will set up my mercy above thy sin, nay, in spite of it. The sinner being sensible of this, falls a weeping, and wisheth himself even dissolved into teares. He * looks upon

*Zach. 12.
10.

a bleeding Christ, with a bleeding heart. Nothing can so melt the heart of a sinner, as the love of God, and the blood of Christ.

2. He whose sins are pardoned, his heart burns in a flame of love. Thus we reade of *Mary Magdalene*, as her eyes were *broached* with tears, so her heart was fired with love to Christ; *For she loved much* *.

2.

Gods love in pardoning a sinner is attractive. The Law hath a driving power, but love hath a drawing power.

* Luke 7.
47.

3. He whose finnes are pardoned, is willing to pardon others; he doth forbear and forgive those that have offended him, *Eph. 4. 32*. Some will pray, go to Church, give almes, &c. any thing but *forgive*; it is the

3.

the *στυμα*, and brand set upon the
 heathens, *Implacable*, Rom. 1. 31.
without Those who live out of charity can-
 not pray the Lords prayer, or if
 they do, they must pray against
 themselves ; they pray that God
 will forgive them *as they forgive o-*
thers, which is in effect to pray that
 God will not forgive them. Sure-
 ly he that hath tasted of pardon
 will think it but rational that he
 should forgive his offending bro-
 ther.

Sect. 2.

Shewing,

That Regeneration goes along with Re-
mission, and is a branch of the
Charter.

2. 2. Priviledge. The *Regeneration*
 Παλινγεν- of his nature, which is nothing
 νesis. else but the transforming the heart,
 and casting it into a new mould :
 you have a pregnant place for this,

* Be

* Be ye transformed by the renewing of ^{Rom. 12} your mind. In the Incarnation, Christ ² did assume our humane nature, and in Regeneration, we partake of his divine nature.

This blessed work of Regeneration, is in Scripture called sometimes the *new birth* *, because it is ^{* Joh. 3. 3.} begotten of a new seed, the Word, *Jam. 1. 18.* And sometimes the *new creature* *, new, not in substance; ^{* Gal. 6. 15} but in quality. This is the great promise, *Ezek. 36. 26. A new heart also will I give you.* Observe, Remission and Regeneration are two twins; When God pardons, he takes away the Rebels heart. Where this work of Regeneration is wrought, the heart hath a new *Byas*, and the life a new *Edition*. How great a priviledge this is, will appear two ways. Till this blessed work of Regeneration, we are in a spiritual sense,

1. Stil-born.

2. Illegitimate.

E

1. Stil-

1.

1. Stil-born; *Dead in trespasses and finnes*, Ephes. 2. 1. A man in his pure naturals is dead;

1. In respect of working.

2. In respect of honour.

1 R specu
operis

1. In respect of *working*. A dead man cannot work. The works of a sinner in Scripture are called *dead*

*Heb. 9. 14 *works** : bid a natural man do any thing, you had as good set a dead man about your work: bring him to a Sermon, you do but bring a dead corps to Church? bring him to the Sacrament, ~~he poysons the Sacramental cup~~; he may receive the E-

* Chr stus
fide dege-
rendus.

Terul.

* Tit 1. 13

lements, but nothing concocts *: It is as if you should put bread and wine into a dead mans mouth. *Reprove him sharply for sin** ; To what purpose do you strike a dead man?

2 Respectu
bonoris

2. He is dead *in respect of Honour*. He is dead to all priviledges. He is not fit to inherit mercy. Who sets the Crown upon a dead man?

The

The Apostle calls it the Crown of life, *Revel. 2. 10.* It is only the living Christian shall wear the Crown of life.

2. A man unregenerate is spiritually *illegitimate*: The Devil is his father. *Ye are of your father the Devil**. Thus it is till Christ be formed in the heart of a sinner, then *his reproach is rolled away from him*. Regeneration doth enoble a person, therefore such a one is said to be *born of God*, *1 Joh. 3. 9.* O how beautiful is that soul! I may say with *Bernard*, * O divine soul, invested with the image of God, espoused to him by faith, dignified with the Spirit! A person regenerate is embroydered with all the graces; he hath the Silver spangles of holiness, the Angels glory, shining in him; he hath upon him the reflex of Christs beauty. The new creature is a new Paradise set full of the heavenly plants. An heart enobled

E 2

with

* Joh. 8. 44

* O animæ
Dei insigni-
ta imagi-
ne, despon-
sa fide, do-
nata spiri-
tu, &c.
Bern.

that is adopted, is taken out of the old family of the devil, *Ephes. 2. 2.* and *Hell, ver. 3.* to which he was heir apparent; and is made of the family of heaven, *ver. 19.* of a noble family, *οὐκ ἔστιν ἡμεῖς θεοῦ υἱοί* God is his Father, Christ his elder Brother, the Saint Co-heirs, the Angels Fellow-servants in that Family. 2. Adoption consists in an immunity and dis-obligement from all the lawes of the former family, *Psal. 45. 10.* *Forget also thy fathers house.* He that is spiritually adopted, hath now no more to do with sin. *Ephraim shall say, What have I to do any more with Idols * ?* A childe of God hath indeed to do with sin as with an enemy, to which he gives battel; but not as with a Lord to which he yields obedience. He is free from *sinne**, I do not say he is free from *duty*. Was it ever heard that a childe should be freed from duty to his Parents? This is such a freedome as Rebels take.

2.

* *Hos. 14. 8.*

* *Ro. 6. 18.*

3. Adoption consists in a legal investiture into all the rights and privileges of the family into which the person is to be adopted. There are four of these royalties, or privileges.

1. He that is divinely adopted, the entaile of hell and damnation is cut off. Before, all the curses in Gods book were due to him; adoption cuts off the entaile, *Rom. 1. 1.*

ΣΑΕΝ ΝΑ-
ΤΑΝΕΜΑ. *There is now therefore no condemnation to them which are in Christ Jesus.*
A Believer is out of the power of damnation. Will a father passe the sentence upon his own sonne? He may, (as in some cases Judges have done in their Circuit :) but God will not. God doth so love his *eldest Son*, that for his sake he will not destroy any of his *adopted sons*. Indeed, every believer is like to Christ the *eldest Son*; He hath the same Spirit, the same judgment, the same will: so that there being something of
Christ

Christ the eldest Son in every adopted son, God will not destroy him; for then he should throw something of Christ into hell.

2. The second royalty is, *a new name*. In two cases the name is changed; in *marriage* the wife loseth her own name; and in *adoption*, he that is adopted, assumes a new name; before a *Slave*, now a *Sonne*; of a sinner, a Saint; *To him that overcomes, I will give a white stone, and in the stone a new name written**. The *R. v 2. 17 white stone, that is *remission*, and the new name, that is *adoption*; and the new name is put in the *white stone*, to shew that our adoption is grounded upon our justification; and this new name *is written*, to shew, that God hath all the names of his children enrolled in the Book of life.

3. The third Royalty or privilege of adoption, is a new *Scutchion*. You may see the Saints scutchion, or coat-armour: The Scripture hath

set forth their heraldry. Sometimes they give the *Lyon*, in regard of their courage, *Prov. 28.1.* Indeed they are neerly allied to him, who is the Lion of the tribe of *Judah*. Sometimes they give the *Eagle*, in regard of their sublimeness: They are ever flying up to heaven upon the two wings of faith and love, *Isa. 40. 31.* *They shall mount up with wings as Eagles.* Sometimes they give the *Dove*, in regard of their meekness and innocency, *Cant. 2. 14.* *O my Dove, that art in the clefts of the rock,* This is the dignity of a believer, he hath a new Scutchion.

4.

4. He that is adopted, is *heir apparent to all the promises.* There is never a promise in the Bible, but a childe of God may say, this is mine: therefore they are called the *heirs* of
 2. Heb. 6. the promise*. The promises are cal-
 17. led *great and precious*, 1 Pet. 1. 4.
 Great for their *extent*: Precious for their *excellency*. The promises are

a Cabinet of jewels, they are breasts full of the wine of consolation. The promises are enriched with variety, and are suited to a Christians *present condition*; doth he want pardoning grace? There is a promise of blotting out sin, Isa. 43. 25. Doth he want sanctifying grace? There is a promise of healing, Hos. 14. 4. Doth he want corroborating grace? There is a promise of strengthening, Isa. 41. 10. And the adopted person, may apply any of these promises. There is Christ and heaven in a promise; now he being *an heir of the promise*, may lay a legal claim to it. An unbeliever hath nothing to do with these privileges. The promises are like a garden of flowers, paled in, and enclosed, which no stranger may gather, only the children of the family. *Ishmael* was the son of the bond-woman, he had no right to the family: *Cast out the bond-woman and her son*, as *Sarah* once said to *Abraham*.

ham, Gen. 21. 10. So the unbeliever is not adopted, he is none of the household; and God will say at the day of judgment, Cast out this son of the bond-woman into outer darknesse, where is weeping and gnashing of teeth.

Sect. 4.

The Corrolaries, or necessary inferences from adoption.

This blessed state of adoption doth strongly infer two things.

1. Gods love.

2. Gods care.

- I. 1. Adoption sets forth Gods *complacency*, or love to the Saints. Adoption is enriched with love. For a King to take a gally-slave and adopt him for his son, what is this but love? When we were gally-slaves to the devil, then did God invest us with the priviledge of sonship, 1 *Joh.* 3, 1. *Behold, what manner of love hath the*
the

the Father bestowed upon us, that we should be called the sons of God ! It is mercy that feeds a sinner, but it is rich mercy that adopts him. If the Saints are children, all Gods transactions toward them are love. Let him do what he will with them, yet he loves them, they are adopted.

Object. 1. But God is angry with them.

Object. 1

Answ. Gods love and his anger towards his children are not *opposita*, but *diversa*, they may stand together, he is angry in love, * *As many*

Answ.

as I love, I rebuke and chasten. A bitter pill may be as needful for preserving health, as a ~~jolip~~ or cordial: God *afflicts* with the same love he *adopts*: *Deus irascitur cum non irascitur* : God is most angry, when he is

* Rev. 3 19

not angry : Affliction is an argument of son-ship. *If you endure chastening, God dealeth with you as with sonnes* *

Bern.

God had one Sonne without sinne, but no Sonne without stripes : Affli

* Heb. 12.

7.

ctions

* παιδεία *ctions are refining**, *Prov. 17. 3.*
 ἀμαρτίαν *The fining pot is for silver, and the*
 κατὰ καὶ *furnace for gold. Fiery trials make*
 εὐαγγελίῳ *golden Christians. Afflictions are*
 οὐκ ἀπο- *purifying, Dan. 12. 10. Many shall*
 πρὸς *be tried and made white. We think*
 Chrylost *God is going to destroy us, but he*

* Oculos *affliction opens **. When *Ma-*
 quos pec- *nassah was in chaines, then he knew*
 catum *the Lord was God. Every Chri-*
 claudit *stian must go to heaven upon the*
 -pana ope- *croffe. First, the stones in Solomons*
 rit. Greg. *Temple were hewen and polished,*
 and then set up into a building : first
 * 1 Pet. 2. 5 *the Saints (who are called * lively*
stones) must be hewen and carved
 Col. 1. 12. *by sufferings, as the coner-stone was,*
 and so made meet for the celestial
 building.

Obje. 2. Object. 2. But sometimes those
that are adopted are under the black
clouds of desertion : Is not this far
from love ? Con-

• Concerning desertion, I must confesse, this is the saddest condition that can befall Gods children in this life. God now raines hell out of heaven (to use *Salvians* expression.) *The Arrows of the almighty are within me, the poyson whereof drinketh up my spirits,* Job 6. 4. This is the poisoned arrow that wounds to the heart. Desertion is a taste of the torments of the damned. God saith, *In a little wrath I hid my face from thee,* Isa. 54. 8. I may here glosse with Saint Bernard, *Modicum illud vocas Domine?* Lord, doest thou call that a little wrath when thou hidest thy face? is it but a little? what can be more bitter to me then the eclipsing of thy face? God is in Scripture called a *light*, and a *fire*; the deserted soul feels the fire, but doth not see the light. But yet thou who art adopted mayest spell love in all this. They say of *Hercules* his club, that it was made of the wood

wood of Olive, the Olive is an embleme of peace : So Gods club whereby he beats down the soul in desertion, hath something of the *Olive*. There is peace and mercy in it. I shall hold forth a *spiritual rainbowe* wherein the adopted may see Gods love in the midst of the clouds of desertion. Therefore I Answer.

1. In time of desertion God leaves a seed of comfort in the soul, 1 *Joh.* 3. 9. *His seed remaineth in him.* This seed of God is a seed of comfort. Though Gods children in desertion want the *seale* of the Spirit, yet they have the *unction* of the Spirit; Though they want the *Sunne*, yet they have a *day starre* in their hearts. As the tree in winter, though it hath lost its leaves and fruit, yet there is sap in the root : So in the winter of desertion there is the sap of grace in the root of the heart. As it is with the Sunne masking it self

self with a cloud, when it denies *light* to the earth, yet it gives forth its *influence* : So though Gods dear adopted ones may lose the light of his countenance, yet they have the influence of his grace.

Quest. What grace appears in the time of desertion ? *Quest.*

Ans. 1. *An high prizing of Gods love.* If God should say to the soul in desertion, what wilt thou, and it shall be granted to half of the Kingdome ? he would reply in humility, Lord, that I might see thee, *as I was wont in the Sanctuary.* That I may have one golden beam of thy love; the deserted soul sleights all other things in comparison : 'Tis not Garden, or Orchards, or the most delicious objects that can give him contentment, they are like Musick to a sad heart, he desires as *Absalom*, to see the Kings face*.

*2Sam. 14

2. *A lamenting after the Lord.*

32.

'Tis

'Tis the saddest day with him when the *Sun of Righteousnesse* is eclipsed; he can better bear the worlds stroke then Gods absence. He is even melted into tears, the clouds of desertion produce spiritual raine in him; and whence is this weeping but from love?

3. *Willingnesse to suffer any thing, so he may have a sight of God*; he could be content with *Simon of Cyrene* to carry the crosse if he were sure Christ were upon it; he could willingly die, if with *Simeon* he might die with Christ in his armes. Behold, here *the seed of God* in a believer; the influence of the Sunne, in the want of the light of it; the work of Sanctification when he wants the wine of consolation.

Ans. 2. 2. I answer, God hath a design of mercy in hiding his face from his adopted ones.

1. It is for the *trial* of grace; and there are two graces now brought
to

to trial. 1. *Faith*, when we can believe against sense and feeling; when we want an experience, yet can trust to a promise; when we have not the *kisses of Gods mouth*, yet can cleave to the *word of his mouth*. This is faith indeed; here is the sparkling of the Diamond. 2. *Love*, When God smiles upon us, it is not much to love him; but when he seems to put us away in anger, * now *Psal. 17. 9.* to love him, and be as the lime, the more water is thrown upon it, the hotter it burnes, This is love indeed. That love sure is *strong as death*, * which the waters of desertion cannot quench.

2. It is for the exercise of grace; we are all for comfort; if it might be put to our choice, we would be ever upon *Mount Tabor* looking into *Canaan*: We are loth to be in tryals, agonies, desertions, as if God could not love us, except he had us in his armes. 'Tis hard to lie long, in the
F lap

lap of spiritual joy, & not fall asleep. Too much sunshine causeth a d: ought in our graces ; oftentimes when God lets downe comfort into the heart, we begin to let down care. As it is with Musicians, before they have money, they will play you many a sweet lesson , but as soon as you throw them down money, they are gone, you heare no more of them ; before joy and assurance , O the sweet musick of prayer, and repentance ! but when God throws down the comforts of his Spirit, we either begin to leave off duty, or at least, slacken the strings of our viol, and grow remisse in it. Thou art taken with the money, but God is taken with the Musick. Grace is better than comfort; *Rachel* is more fair, but *Leah* is more fruitful ; comfort is fair to look on, but grace hath the fruitful womb ; now the only way to exercise grace, and make it more vigorous & lively, is sometimes to *walk in dark-*

darknesse, and have no light, Isa. 50.

10. Faith is a star that shines brightest in the night of desertion. *I said I am cast out of thy sight, yet will I look again toward thy holy Temple,* Jonah 2..4. Grace usually puts forth its most heroicall acts at such a time.

3. I answer, God may forsake his children in regard of vision, but not in regard of union. Thus it was with Jesus Christ, when he cried out, *My God, my God.* There was not a seperation of the union between him and his Father, only a suspension of the vision*. When the Moon doth intervene between us and the Sun, there follows an eclipse. Gods love, through the interposition of our sins, may be darkned and eclipsed, but still he is a Father. The Sun may be hid in a cloud, but it is not out of the Firmament. The promises in time of desertion may be as it were sequestred; we have not that comfort from them as for-

* Non fuit
divisio u-
nionis, sed
tantum su-
spensio visi-
onis.

merly ; but still the believers title holds good in law.

4. When God hides his face from his childe, his heart may be towards him ; as *Joseph*, when he spake roughly to his brethren, and made them believe he would take them for spies, still his heart was towards them , and he was as full of love, as ever he could hold, he was fain to go aside and weep : So God is full of love to his children, even when he seemes to look strange. And as *Moses* his Mother, when she put her child into the *ark of bulrushes*, and went away a little from it, yet still her eye was toward it, *The babe wept*, I, and the Mother wept too ; so God when he goes aside, as if he had forsaken his children , yet he is full of sympathy, and love towards them ; God may change his countenance, but not his heart. It is one thing for God to *desert*, another thing to *disinherit*. *How shall I give thee up, O Ephraim ?*

Ephraim? *Hos.* 8, 11. This is a Metaphor taken from a father going to disinherit his son, and while he is going to set his hand to the deed, his bowels begin to melt, and to yearn over him: though he be a prodigal child, yet he is a child, I will not cut off the entaile, So saith God, How shall I give thee up? though *Ephraim* hath been a rebellious son, yet he is a son, I will not disinherit him. Gods heart may be full of love, when there is a vaile upon his face. The Lord may change his *dispensation* towards his children, but not his *disposition*. So that the believer may say, I am adopted, and let God do what he will with me, let him take the rod, or the staffe, 'tis all one, he loves me.

2. Adoption sets forth God's tender care. Will not a father take care for his child? this care of God shines forth in two things.

1. Prevention.

F 3

2. Pre-

2. Provision.

1.

1. In *Prevention* : God ever *lies sentinell* to keep off evil from us.

1. *Temporal evil*. There are many casualties and contingencies, to which we are incident; God shields them off, he keeps watch and ward for his people, *Psal. 121. 4. He that keeps Israel, shall neither slumber nor sleep.* The eye of providence is ever awake, and God gives his Angels charge over us, *Psal. 91. 11. A believer hath a guard of Angels for his life guard.* There is an elegant expression to set this out, *He bare*

*Ex 19. 4. *you as upon Eagles wings**, an emblem of Gods providentiall care to his adopted. The Eagle fears no bird from above to hurt her young, only the arrow from beneath; therefore she carries them upon her wings, that the Arrow must first hit her, before it can come at her young ones : Thus God carries his children upon the wings of providence;

providence ; and they are such that there is no clipping these wings, nor can any Arrow hurt them.

2. *Spiritual evil* , Psalm. 91.

10. *There shall no evill befall thee*: God doth not say , No afflictions shall befall ns, but *no evil*.

Question. But sometimes evil in *Quest.*
this sense befalls the godly ; viz. *sin*, they spot their garments.

Answer 1. But that evill shall *Answ. 1.*
not be *mortal*. As quick-silver is in it selfe dangerous, but by oyntments it is so tempered, that it is killed ; so sinne is in it self deadly, but being tempered with repentance, and mixed with the sacred ointment of Christs blood, the venomous *damning* nature of it is taken away.

2. Though sin it selfe be evil, yet to believers God will bring good out of that evil ; he will humble them, and every trip shall make them the more watchful. Poison is in it self

evil, but the wise Physician can turn it to a sovereign medicine.

2. In *Provision*. Hath God adopted us for children, and will he not provide for us? *Behold the fowls* **Mat. 6. 26 of the aire, &c.* * Doth a man feed his *bird*, and will he not feed his **ver. 28. child? Consider the lilies of the field* *. Doth God cloath the *lilies*, and will he not cloath his *lambs*? The Lord *careth for us*. 1 Pet. 5. 7. As long as his heart is full of love, so long his head will be full of care.

Sect. 5.

Shewing,

The signes of Adoption.

Quest. *Quest.* But how shall I know that I am adopted?

Answ. *Answ.* If thou hast in thee a *child-like heart*, which is,

I. 1. *A tender heart*, 2 Chr. 34. 27. *Because thy heart was tender*. The heart that was before a *flinty*, is now become a *fleshy heart*. The heart is fearful

ful of sin; the least haire makes the eye weep, so the least sin makes the heart smite. *Dauids* heart smote him when he cut off the *lap of King Saul's garment*; what would it have done if he had cut off his *head*? A tender heart is like *melting wax* to God, he may set what seale he will upon it. A tender heart is like *Adamant* to the threatnings of men; in this sense, the more tender the heart is, the more hard.

2. A childe-like heart is a *praying heart*. The Spirit of adoption is a Spirit of supplication: *Ye have received the Spirit of Adoption, whereby ye cry, Abba, Father**. While the childe is in the womb, it cannot crie. While men lie in the womb of their natural estate, they cannot pray, so as to be heard; but when they are born again of the Spirit by the seed of the Word, then they crie, *Abba, Father*. Prayer is nothing else but the souls breathing it selfe into the bosome

2.

* Rom. 8.
15.

bosome of its Father, Prayer is a sweet and familiar intercourse with God; He comes down to us upon the wings of his Spirit, and we go up to him upon the wings of prayer. It is reported in the life of *Luther*, that when he prayed, it was with so much reverence, as if he were praying to God; * and with so much boldnesse, as if he had been speaking to his friend. This prayer must have constancy & instancy, *ᾠροῦν καὶ τρεῖς ἡμέρας*, *Rom. 12. 12. continuing constant*, The heart must boile over. Prayer is compared to *groanes unutterable**, it alludes to a woman that is in pangs: we should be in pangs when we are travelling for mercy: such prayer *commands God himself* *.

* *Tantâ reverentiâ ut si Deo, & tantâ fiduciâ ut si amico.*

Theodor in vit. luth. p.

142.

* *Rom 8. 26.*

* *1f. 45 11*

3.

3. A childe-like heart is a *loyall* heart; it is moulded into obedience, it answers to Gods call, as the echo to the voice; 'tis like the flower that opens and shuts with the Sun; so it opens to God, and shuts to tentation:

on:

on : This is the language of a filial spirit, it is written in the *volume* of my heart, *I delight to do thy will, O my God.*

4. A childe-like heart is a zealous heart. 'Tis *impatient of Gods dishonour*. *Moses* was cool in his own cause, but hot in Gods. When the people of *Israel* had wrought folly in the golden calfe, he breaks the Tables. As we shall answer for *idle words*, so for sinful silence. It is dangerous in this sense to be possessed with a *dumb devil*. *David* saith, the *zeale of Gods house had * eaten him up*. Many Christians, whose zeal once had almost eaten them up, now they have eaten up their zeal. Let men talk of *bitternesse* ; for my part , I can never believe that he hath the heart of a childe in him , that can be patient when Gods glory suffers. Can an ingenuous childe endure to heare his father reproached ? Though we should be silent under

4.

* Pl 69.9.

Psal. 39. 3. under Gods *displeasure*, yet not under his *dishonour*. When there is a fire of zeal kindled in the heart, it will break forth at the lips. Zeale tempered with holinesse, this *white* and *sanguine* is the best complexion of the soul. Of all others, let Ministers be impatient when Gods glory is eclipsed and impeached. Zeale will make them take injuries done to God, as done to themselves. It is reported of *Chrysostome*, that he reprov'd any sinne against God, as if he himself had received a personal wrong. * Let not Ministers be ei-

ὡς αὐτός
ἡδὲ κινῶμε-
νος μετὰ
παρρησίας
ἀγχο-
νάπτων.

* 1 Tim 2.

ther shaken with fear, or seduced with flattery; they are Gods ensign-bearers, his warriours *, and therefore must *discharge* against sin, God never made Ministers to be as false glasses, to make bad faces look fair. For want of this fire of zeale, they are in danger of another fire, even the *burning lake*, Rev. 21. 8. into which the *fearful* shall be cast.

CH A P.

CHAP. IV.

*Shewing that things to come are
a Believers.*

AND so I slide into the second part of the Text, τὰ μέλλοντα, *Things to come* are yours : here is portion enough ! It is a great comfort that when things present are taken away, yet things to come are ours. Me thinks, the very naming this word, *Things to come*, should make the spirits of a Christian revive. It is a sweet word ; our happineffe is in reversion, the best is behind, all is not yet come that is promised. Truly if we had nothing but what we have here, we were miserable (a) ; a. 1. Cor. 15. 9.
here are disgraces, martyrdomes ; we must taste some of that Gall and Vinegar

Vinegar which Jesus Christ drank upon the Crosse: but, O Christian, be of good chear, there is something *to come*: The best part of your portion is yet unpaid. *All things to come are yours.* God deals with us, as a Merchant, that shews the worst piece of cloath first. We meet sometimes with course usage in the world, that piece which is of the finest spinning, is kept till we come at heaven. It is true, God doth *chequer* his work in this life, white and black; he gives us something to sweeten our pilgrimage here, the Prelibations and tastes of his love; these are the earnest and *first-fruits*, but what is this to that which is to come? *Now we are the Sonnes of God, 1 John 3. 2.* But it doth not yet appear what we shall be: expect that God should keep his best wine till last; *Things to come are yours.*

CHAP.

CHAP. VI.

The first Prerogative ; To
Come.

BUt what are those things that
are to come? *Quest.?*

Answ. There are twelve *Answ.*
things yet to come, the which I call
twelve Prerogatives Royal, where-
with the Believer shall be invested.
The first is set down in the Text,
which I will begin with. 1. * *Death* *Estē Dā-*
is yours. 1. Death in Scripture is called *vat. Q.*
an Enemy, 1 Cor. 15.26. Yet here
it is put in a Christians Inventory,
Death is yours. 'Tis an enemy to the
mortal part, but a friend to the spi-
ritual. It is one of our best friends
next to Christ; Death is a part of the
joincture. When *Moses* saw his rod
turned into a serpent, it did at the
first

first affright him, and he fled from it; but when God bade him take hold of it, he found by the miraculous effects, which it wrought, it did him and the people of *Israel* much good; so death at the first sight is like the rod turned into a serpent, it affrights; but when by Faith we take hold of it, then we find much benefit and comfort in it. As *Moses* rod divided the waters, and made a passage for *Israel* into *Canaan**

* *Ex.* 19.

16

of Tribulation, and makes a passage for us into the *land of promise*. Death

* *Job* 18.

14

is called the King of Terrours*, but it can do a childe of God no hurt;

This snake may hisse, and wind about the body, but the sting is pull'd

* *1 Cor.* 15.

55

out*; the Bee by stinging loseth its sting. While death did sting Christ upon the Crosse, it hath quite lost its sting to a Believer: it can hurt the soule no more than *David* did King *Saul*, when he cut off the lap of his garment

garment. Death to a Believer, is but like the Arresting of a man for a Debt, after the Debt is paid; Death, as Gods Sergeant at Armes may arrest us, and carry us before Gods Justice, but Christ will shew our discharge; the Debt-book is crossed in his blood.

Quest. How is death ours?

Answ. Two ways.

1. It is the Out-let to Sin.

2. It is the In-let to *happinesse*.

1. Death to a Believer, is an Out-let to sin: we are in this life under a *sinful necessity*; even the best Saint; *There is not a just man upon earth, that doth good and sinneth not**. Evil thoughts are continually arising out of our hearts, as sparks out of a Furnace. Sin keeps house with us whether we will or no; the best Saint alive is troubled with *In-mates*; though he forsakes his sinnes, yet his sinnes will not forsake him,
1. Sin doth *indispose* to good; *How*

1.

*Eccles. 7.
20.

to performe that which is good I find not, Rom. 7. ver. 18. When we would pray, the heart is as a Voyal out of tune : When we would weep, we are as clouds without rain. 2. Sin

doth irritate to evil; *The flesh lusts against the Spirit**. There needs no wind of Tentation, we have Tide strong enough in our hearts, to carry us to Hell. Consider sin under this three-fold notion.

I. I. Sin is a *body of death**, and that not impertinently. First, It is a *body*, σῶμα 78. θάνατος for its weight. The body is an heavy and weighty substance : so is sin a *body*, it weighs us down. When we should pray, the weights of sin are tied to our feet that we cannot ascend. *Anselme* seeing a little Boy playing with a Bird, he let her flie up, and presently pulls the Bird down again by a string : So, saith he, it is with me, as with this Bird ; when I would flie up to heaven upon the wings of meditation, I find

a string tied to my leg; I am over-
 powered with corruption: but
 Death pulls off these weights of
 sin, and lets the soul free. Second-
 ly, Sin is *a body of death*, for its an-
 noyance. It was a cruel torment
 that one * used, he tied a dead man ^{+ Mezentius}
 to a living, that the dead man might ^{vs.}
 annoy and infest the living. Thus it
 is with a childe of God, he hath two
 men within him, Flesh and Spirit,
 Grace and Corruption; here is the
 dead man tied to the living; a proud
 sinful heart is worse to a child of
 God, than the smell of a dead Corps.
 Indeed to a natural man sinne is not
 offensive; for being *dead in sinne*, he
 is not sensible: but where there is a
 vital principle, there is no greater
 annoyance than the body of Death.
 Insomuch that the pious soul oft
 cries out, as *David*, *Wo is me, that I*
dwell in Meseck, and sojourn in the tents
of Kedar. So saith he, *Wo is me,* ^{+ Ps 120. 5}
 that I am constrained to abide with

fin ! How long shall I be troubled with inmates ? How long shall I offend that God whom I love ? When shall I leave these tents of *Kedar*.

2. 2. Sinne is a *Tyrant*, it carries in it the nature of a Law ; the Apostle

* *R. m. 7.* calls it the *law in his members* * .

24. There is the *law* of Pride, the *law* of Unbelief ; it hath a kind of jurisdiction, as *Cæsar* over the Senate.

* *Ver. 15.* *What I hate that do I* * : The Apostle was for the present like a man carried down the streame, and was not able to beare up against it. Whence are our carnal fears ? whence our passions ? whence is it that a child of God doth that which he allows not ? yea, sometimes against knowledge ? The reason is, he is captivated under sin ; but be of good chear, where grace makes a *Combat*, death shall make a *Conquest*.

3. 3. Sin is a *leprous spot*. It makes every thing we touch uncleanie :

We

We read, when the Leprosie did spread in the walls of the house, the Priests commanded them to take away the stones in the wall, in which the Plague was, and take other stones, and put in the place of those stones, and take other mortar, *Levit. 14. 42.* * *Lev. 14. 42.*
 But when the Plague spread again in the wall, then he must break down the house with the stones and timber thereof. *Ver. 45.* * *Verse 45.* Thus in every man naturally, there is a fretting leprosie of sinne, pride, unbelief, impenitency, &c. These are leprous spots: now in conversion, here God doth, as it were, take away the old stones and timber, and put new in the room; he makes a change in the heart of a sinner *, but still the leprosie of sinne spreads; then at last, death comes and pulls down the stones and timber of the house, and the soul is quite freed from the leprosie. Sinne is a defiling thing, it makes us red with guilt, and black

* *Quanta
seditas vi-
tiosae men-
ti.*

Tul.

* Il. 3 : 22.

* *Ejus in su-*

st rilecent

fruges ejus

gustui in-

rabioni ad-

ignoscuntur.

anc.

* P in.

* *Nihil in*

lege men-

struatio in

mundi is.

Hier.

* *Uti vis*

morborum

melius

mors.

with filth * ; 'Tis compared to a
menstruous cloth * ; we need carry
it no higher. * *Pliny* tells us that the
Trees with touching of it would be-
come barren ; and *Hierome* saith ,
there was nothing in the Law more
uncleane , than the menstruous
cloth * ; this is sin. Sin drawes
the Devils picture in a man ; malice,
is the Devils eye ; oppression, is his
hand ; hypocrisie, is his cloven foot ;
but behold , death will give us our
discharge , death is the last and best
Physician * ; which cures all diseases ;
the aking head, and the unbelieving
heart. Sin was the Mid-wife that
brought Death into the World, and
Death shall be the Grave to bury
Sinne ; O the Priviledge of a Be-
liever ! he is not taken away in his
sinnes ; but he is taken away from his
sinnes. The *Persians* had a certain
day in the year, which they called
vitium interitum , wherein they
used to kill all Serpents and vene-
mous

mous creatures * : Such a day as that will the day of death be to a man in Christ. This day the old Serpent dies in a Believer, that hath so often stung him with his temptations : this day the finnes of the godly, these venomous creatures shall all be destroyed ; they shall never be proud more, they shall never grieve the Spirit of God more ; the *Death* of the *body* shall quite destroy the *Body of Death*.

* Briffon.
de reg pe f
lib. 2.

2. Death to a Believer, is an Inlet to happinesse : * *Sampson* found an honey-comb in the Lions carcase ; so may a childe of God suck much sweetnesse from death. Death is the gate of life ; death puls off our rags, and gives us change of rayment : all the hurt it doth us, is to put us into a better condition. Death is called in Scripture a *sleep*, 1 Thes. 4. 14. *Those that sleep in Jesus* : as after sleep the spirits are exhilarated and refreshed : so after Death, the times

2.
* Phil. 1. 22

*Nemo ante
funera fe-
lix.*
Solon.

of refreshing come from the presence of the Lord. Death is yours. Death is a believers ferry man, to ferry him over to the *land of rest*; it opens the portal into Heaven, (as *Tertullian* speaks) : The day of a Christians death, is the birth-day of his heavenly life; it is his Ascension day to glory; it is his Marriage-day with Jesus Christ. After his Funerall begins his Marriage; Well then might *Solomon* say, *Better is the day of a mans death, than the day of his birth**.

* Eccl. 7. 1. Death is the spiritual man's preferment, why then should he tear it? Death I confesse, hath a grimme visage to an impenitent sinner, so it is ghastly to look upon; it is a pursuivant to carry him to hell: but to such as are in Christ, *Death is yours*: It is a part of the Jointure. Death is like the *Pillar of cloud**, it hath a dark-side to a sinner; but it hath a light-side to a believer: Deaths pale face looks ruddy

* Ex 14.
19.

dy, when the *blood of sprinkling* is upon it; in short, Faith gives us a propriety in Heaven, Death gives us a possession; Fear not your privilege; the thoughts of death should be delightful. *Jacob*, when he saw the Chariots, his spirits revived: Death is a Waggon or Chariot, to carry us to our Fathers house. What were the Martyrs flames but a fiery Chariot to carry them up to Heaven? How should we long for Death? This world is but a Desert we live in; Shall we not be willing to leave it for Paradise? We say, *It is good to be here*, we affect an earthly eternity: but grace must curb nature. Think of the privileges of Death. The planets have a proper motion, and a violent; by their proper motion they are carried from the West to the East; but by a violent motion they are over-ruled by the *Primum Mobile*, and are carried from the East to the West: So, though naturally
we

we desire to live here, as we are made up of flesh; yet grace should be as the *primum mobile*, or master-wheel, that swayes our will, and carries us in a violent motion, making us long for death. Saint *Paul* desired to be dissolved; and *2 Cor.*

5. 2. In this we groan earnestly, desiring to be clothed upon with our house which is from heaven: we would put off the earthly cloaths of our body, and put on the bright robe of immortality *; *we groane*, στεναζομεν.

* *Ab hoc corpore fuga & elapsio pro summo munere desideratur.*
Aug. To. I.

'Tis a Metaphor taken from a mother, who being pregnant, groanes and cries out for delivery. *Austine* longed to die, that he might see that head which was once crowned with thornes. We pray, *Thy Kingdome come*: and when God is leading us into his Kingdome, shall we be afraid to go? The times we live in should, methinks, make us long for death, we live in dying times, we may hear as it were Gods passing-Bell, ringing

ringing over these Nations. *Felix Nepotianus, qui hac non videt*, as Hierome said in his time ; *Nepotian* is an happy man, that doth not see the evils which befall us : they are well that are out of the storm and are gotten already to the haven.

Quest. But who shall have this priviledge? *Answ.* death is certain : but there are only two sorts of Persons, to whom we may say, *Death is yours.* 'Tis your preferment.

I. Such as *die dayly* : We are not born Angels, die we must ? Therefore we had need carry alwayes a deaths-head about us. The Basilisk if it see a man first, it kills him ; but if he see it first, it doth him no hurt : The Basilisk death, if it sees us first, before we see it, 'tis dangerous : but if we see it first by meditating upon it, it doth us no hurt, study death, often *walk among the tombs.* It is the thoughts of death before-hand, that

I.

that must do us good. In a dark night, one Torch carried before a man, is worth many Torches carried after him : one serious thought of death *before-hand*, one teare shed for sinne, before death, is worth a thousand shed after, when it is too late. 'Tis good to make Death our *familiar*, and in this sense to be *in*

* 2 Cor. *Deaths oft* * : that if God should presently seal a lease of ejection, if he should send us a Letter of Summons this night to surrender, we might have nothing to do but to die.

Alas, how do we adjourne the thoughts of death ! 'Tis almost death to think of it. There are some that are in the very threshold of the grave, who have one leg in the earth and another leg in hell : yet *put farre from them the evil-day* *.

* Am 6 3.

I have read of one *Lysicrates*, who in his old age dyed his gray haire black, that he might seem young again. When we should be build-

ing

ing our *Tombes* , we are building our *Tabernacles* : die daily , lest you die eternally. The holy Patriarchs in purchasing for themselves a burying place , shewed us what thoughts they still had of Death. *Joseph of Arimathea* erected his Sepulchre in his Garden : we have many that set up the *Trophies* of their victories ; others that set up their *Scutchions* , that they may blaze their honour : but how few that set up their Sepulchres ? who erect in their hearts , the serious thoughts of death ? Oh , remember when you are in your *gardens* , in places most delicious and fragrant , to keep a place for your Tomb-stone ; die daily. There is no better way to bring sinne into a Consumption , than by oft-looking *on the pale horse , and him that sits thereon**. By thinking on death , we begin to repent of an evil life ; and so we disarme death before it comes,

* Rev. 6. 8.

comes, and cut the lock where its strength lies.

2. 2. Such as are *in Heaven before they die*; death is yours. If we will needs be high-minded, let it be in setting our mind upon heavenly things. Heaven must come down into us before we go up thither. A child of God breaths his faith in Heaven; his *thoughts* are there: *when I awake, I am still with thee**, Psal. 139. 17. David awaked in Heaven; his *Conversation* is there; *Philip*. 3. 20. *For our conversation is in Heaven*. The believer often ascends Mount *Tabor*, and takes a prospect of glory. O that we had this celestial frame of heart! When *Zaccheus* was in the croud, he was too low to see Christ; therefore he
 *Luk. 19.4 climbed up into the *Sycamore-tree* *: When we are in a croud of worldly businesse, we cannot see Christ: Climb up into the tree by divine contemplation: If thou wouldest
 get

* Tanto
 dulcius
 quanto
 sapius.

get Christ into thy heart, let heaven be in thy eye : *Set your affections upon things above**, Colos. 3. 2. * τὰ ἄνω
There needs no exhortation to set *propos*
our hearts upon things below. How
is the curse of the Serpent upon
most men ? *Upon thy belly shalt thou
go, and dust shalt thou eat all the
dayes of thy life**. Those that feed 'Gen 3. 14
only upon dust, *Golden dust*, will be
unwilling to return to dust : Death
will be terrible.

The tribes of *Reuben* and *Gad*
desired *Moses* that they might stay
on this side *Jordan*, and have their
portion there ; it being a place con-
venient for their Cattel* : It seems * Numb.
they minded their Cattel more than 32, 41.
their passage into the holy Land ;
so, many Christians, if they may
have but a little grazing here in the
world ; in their Shops, and in their
Farms, they are content to live on
this side the River, and mind not
their passage into the Land of Pro-
mise:

mise: you that are in heaven before you die, *Death is yours.*

*A21C. An earthly Saint is a contradiction. The Greek word for Saint * signifies a man refined and seperated from the earth: if an Astronomer, in stead of observing the Planets, and the motions of the Heavens, should take a reed in his hand, and fall a measuring of the earth, would not this be counted a solecisme? and is it not as great a solecisme in Religion, when men that pretend to have Christ and heaven in their eye, yet *minde earthly things*? Phil. 3. 19. Our souls, methinks should be like to a ship, which is made little and narrow downwards, but, more wide and broad upwards: So our affections should be very narrow downwards to the earth, but wide and large upwards towards heavenly things. Thus we see death is a priviledge to believers; death is yours, the heire while he is under age, is capable

capable of the land he is borne to: but he hath not the use or the benefit of it, till he comes of age; be as old as you will, you are never of age till you die: Death brings *us* of age, and then the possession comes into our hands.

CHAP. VII.

The second Prerogative Royal of a Believers.

NOW I proceed to the second Prerogative, which is yet to come: what holy *David* saith of *Sion*, *Glorious things are spoken of thee, O thou City of God*, Psal. 87.
3. I may apply to these blessed things in reversion.

2. The second Prerogative royal of a Christian, is, he shall be carried up by the Angels. In this
H life,

life, a believer is carryed by the *Saints*; they lift him upon the wings of their prayers, and when they can carry him no longer, after death the *Angels* take him, and carry him up: Wicked men who are of the Devils *life-guard*, when they die, they shall have a *black-guard* of *Angels* to carry them: Thou who art an old sinner (that hast an hoary head; but thy heart is as young in sinne as ever) I may say to thee as Christ said in another sense, to *Peter*: *When thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and*

**Joh. 2. 1. carry thee whither thou wouldest not*.*

8. So I say, Thou old sinner, the time is shortly coming, when thou shalt stretch forth thy hands on thy death-bed, and another shall binde thee, and carry thee whither thou wouldest not; thou shalt be carried by a *black-guard*: but a believer shall be carried by the *Angels* into heaven: *The begger died, and was carried by the*
Angels

*Angels into Abrahams bosome**. *A-* ^{* Luk. 16.}
brahams bosome is a figurative ^{22.}
speech, representing the seat of the
Blessed : thither was he carried by
the Angels : Poor *Lazarus*, when
he was upon earth, he had no friends,
but *dogs* to come at him ; when he
was dead, he had a convoy of An-
gels. After our fall, the Angels, (as
well as God) fell out with us, and
became our enemies ; hence we
reade that the Angels (set out by
the Cherubims) stood with a fla-
ming sword, to keep our first Pa-
rents out of Paradise, *Gen. 3. 24.* but
being at peace with God, we are at
peace with the Angels : Therefore
the Angel comes with an Olive-
branch of Peace in his mouth, and
proclaimes with triumph, the newes
of Christs Incarnation, *Luk. 2. 11.*
For unto you is borne, in the City of
David, a Saviour which is Christ the
Lord : the Angels blesse God for
mans Redemption, *Ver. 13.* And
H 2 *suddenly*

suddenly there was with the Angel a multitude of the heavenly host praising God, and saying, Glory be to God in the highest. The Angels love mankind (especially where there is the *new-man*) and are ready to do all friendly offices for us. As in our life-time, they are our supporters, Psal. 91.11. *He shall give his Angels Charge to keep thee* : So after death they are our Porters : *Lazarus* was carried up by the Angels, The Angels are called *ἁγῶνες*

- * Heb. 1. πνεύματα, *minist'ring Spirits* * ; they
 14. are willing to minister for the good of the Saints : Hence some observe: it is said, *Lazarus* was carried, ὑπὸ τῶν ἀγγέλων, by the *Angels*, in the plural, not by one Angel : as if the Angels had been ambitious to carry *Lazarus*, and every one strived which should have a part : wicked men do not strive more, who shall have a part in the death of the godly, than the Angels do, who shall beare

apart in their ascension. O in what pomp and triumph did *Lazarus's* soule now ride ! never was *Dives* so honoured in his life, as *Lazarus* was at his death. For a King to help to carry the Hearse of one of his Subjects, were an high honour ; but a believer shall have a guard of Angels to conduct him. *Amasis* King of *Egypt*, that he might set forth his magnificence, would have his Chariot drawn with four Princes, which he had conquered in the War : but what was all this to the Chariot in which *Lazarus*, and the soul of every believer shall be drawn at their death ; they shall be carried by the Angels of God.

CHAP. VIII.

The third Prerogative Royal of a Believer.

THE next great Prerogative is, The Believer shall *be with Christ in Glory*, Phil. 1. 23. I desire ἀναλυσαι, to be dissolved, or *loosen anchor*, and to be with Christ. This is a priviledge of the first magnitude : surely we can be no losers by *being with Christ*. A graft or scion, though it be taken out of the tree, it doth not perish, but is set into a better stock : thus it is with a Christian, while he is here, (even after Conversion) there is much of the wilde Olive still in him ; now when this scion, by death is cut off, he doth not perish, but is set into a more noble and generous stock , he is with Christ, which is *farre better* : * And well might the Apostle say,

* .hil 1.2

say, 'its farre better. Is not a state of perfection, better than a state of imperfection ? our graces are our best jewels, but they are imperfect; and do not give out their full lustre; grace is but in its infancy, and minority here, it will not be of full growth, till we are with Christ. The best Christian is like a child put out to nurse. Here it is but *gratia inilians* (as *Bernard* speakes,) we have but some imperfect buddings of grace; when we are with Christ, our graces shall be fully ripe and blowne, in this life we are said to receive but *primitias Spiritûs*, the first-fruits of the Spirit. * We must not expect a full crop, till we are with Christ. Grace while we are here, is mingled with corruption. 'Tis like gold in the oar, or as the pillar of cloud, it hath its dark side, as well as its light; our faith is mingled with unbelief; our humility as stain'd with pride : the flame of grace

Rom. 8.

23.

is not so pure, but it hath some smoaky vapours. Our life of grace is said to be *hid**; 'tis hid indeed under much corruption*, as the Sun is hid under a cloud, as the corne is hid under chaff, or as a pearle may be hid in the mire. Though grace cannot be *lost*, yet it may be *hid*. *David* so clouded his graces by sinne, that others could hardly see the cloth of Gold under the *filthy garments**. Is it not *farre better* to be with Christ? our graces then shall shine forth in their perfection. This is a glorious privilege, *we shall be with Christ*. 'Tis a blessed thing to be with Christ while we are here. *I am ever with thee**. What is it the pious soul desires in this life? is it not to have the sweet presence of Christ? he cares for nothing but what hath *aliquid Christi**, something of Christ in it: he loves duties, only as they are ma-
nu-

*Col 3.3

* O *superi*
quantum
sublimi
perfectio
accen-
densis
labens!

*Zach 3.3

*Ps. 73. 23

Bucer

nuductions to Christ : why is prayer so sweet, but because the soul hath private conference with Christ ? Why is the Word precious , but because it is a means to conevy whrist ? he comes down to us upon the wings of the Spirit ; and we go up to him upon the wings of Faith : An Ordinance without Christ , is but feeding upon the dish instead of the meat. Why doth the wife love the Letter, but because it brings newes of her husband ? Here we enjoy Christ *by letters*, and that is sweet ; but what will it be to enjoy his presence in glory ? Here is that which may amaze us , we shall *be with Christ* ; Christ is all that is desireable ; nay, he is more than we can desire. A man that is thirsty, he desires onely a little water to quench his thirst ; but bring him to the Seas, and here is more then he can desire. In Christ, there is not only

a fulness of sufficiency, but a fulness of redundancy; it overflows all the banks: a Christian that is most sublimated by faith, hath neither an head to devise, nor an heart to desire all that which is in Christ; onely when we come to heaven, God will enlarge the vessel of our desire, and will fill us as Christ did the Water-pots with Wine, * *up to the brim.* Now this priviledge of being with Christ, hath six priviledges growing out of it.

SECT. I.

The first priviledge of being with Christ.

* Job. 19. 26.

Vision, Job 19. ver. 26. *In my flesh shall I see God**; the sight of Jesus Christ will be the most sublime and ravishing object to a glorified Saint, When Christ

Christ was upon earth, his beauty was hid. *He hath no forme or comeliness**: the light of the divine nature was hid in the dark lanthorne of the humane: it was hid under reproaches, sufferings; yet even at that time, there was enough beauty in Christ to delight the heart of God.

*My elect in whom my soul delighteth**: *Isa. 42. 1.

his vaile was then upon his face, but what will it be when the vaile shall be taken off, and he shall appeare all in his embroydery? *In him dwells the fulnesse of the God-head bodily*; Col. 2. 9. an expression which we shall better understand when we are in heaven. Such glittering beames shall sparkle forth from Christ at that day as will infinitely amaze and ravish the eyes of the beholders. Imagine what a blessed sight it will be to see Christ wearing the robe of our humane nature, and to see that nature sitting in glory above the Angels; *Ipse Deus sufficit ad premium*: 'Tis hea-

Bern.

ven

ven enough to see Christ. *Whom*
 * [1.37.25] *have I in Heaven but thee** ? * There
 * *Ibi sunt* are, saith *Musculus*, Angels and Arch-
Angeli & angels : I but they do not make hea-
Arch-an- ven: Christ is the most sparkling Di-
geli. amond in the ring of glory. There-
 fore the Apostle doth not say, *I de-*
sire to be dissolved, and to be ἐν τῷ ἁγνῷ
in heaven, but to be σῶν, Χριστῷ,
 * *ἄνθ' ο* *with Christ* : because his presence is
 * *Χριστὸς* the heaven of heavens*.

* *ἔχει ὁ*
ἁγνός.

It Jesus Christ be so beautiful
 here in his *Ordinances*, viz. Word,
 Prayer, Sacraments, (they are the
beauties of holinesse) If there be so
 much excellency in Christ, when
 we see him by the eye of faith;
 through the perspective glass of the
 promise : O what will it be, when
 we shall see him *face to face* ! When
 Christ was transfigured on the
 Mount, he was full of glory, *Mat.*
17. 2. His rayment was white as the
light. If his transfiguration was
 so glerious, what will his *inaugura-*
tion

tion be? What a glorious time will it be, when, as it was said of *Mordecai**, we shall see him in the pre-^{*Est. 8.15.}sence of his Father, *arrayed in royal apparell, and with a great Crown of Gold upon his head!* Oh look often upon him with a believing eye, whom you shall shortly see with a glorified eye.

That which will adde to the Saints *vision*, and make it truly beatifical, is, that (through Christ) the dread and terror of the divine Essence shall be taken away; Majesty shall appear in God, to preserve reverence; but withal, Majesty cloathed with beauty, and tempered with sweetnesse, to excite love and joy in the Saints. Through the face of Christ as through a bright Mirrour, or Crystal, the glory of God; his wisdome, holinesse, mercy shall be sweetly transparent. We shall see God as a friend; not as guilty *Adam* did, *who was afraid and hid himself;*

* Gen 3.¹⁰ *himself** ; but as Queen *Esther* looked upon King *Ahashuerus* holding

* Est. 5.². forth the *Golden Scepter**. We shall have the smiles of Gods face, and the *kisses of his lips*. O what a blessed sight of God will this be ! surely it will not be formidable, but comfortable, and to set off this vision the more, the Saints shall alwayes be beholding *the Kings face* ; while they live here in the world Gods eye is never off from them, and in heaven their eye shall be never off from God ; they shall be ever looking on that *blessed object* ; and the more they behold the shining lustre of his glory, the more they shall be ravished both with desire, and delight. God must make us able to beare the sight of all this. We are no more able to bear a sight of glory than a sight of wrath* , but we shall be qualified and made fit to receive those penetrating beams.

* *Sensible*
force de-
st'uit en-
sum.

Sect.

SECT. II.

The second Priviledge of being with Christ.

THe next priviledge is *Union*; our being with Christ is not only *local*, but *conjugal*: We shall so behold him as to be made one with him. What nearer than union? what sweeter? Union is the spring of joy, the ground of priviledge; by vertue of this blessed union with Christ, all those rare beauties wherewith the humane nature of the Lord Jesus is bespangled, shall be ours. Let us compare two Scriptures. *Joh. 17. 24. Father, I will that they also whom thou hast given me, be with me, where I am, that they may behold my glory.* That is, the glory of the humane nature; but that is not all, *Ver. 22. The glory that thou hast given me, I have given them.*
Christ

Christ hath not his glory onely for himself, but for us : we shall shine by his beames : * Here Christ puts his graces upon his Spouse, and in heaven he will put his glory upon her. No wonder then the Kings daughter is *all glorious within*, and *her cloathing of wrought gold**. How glorious will the Spouse be, when she hath Christ's jewels upon her : Judge not of the Saints by what they are, but by what they shall be : *It doth not yet appear what we shall be*, 1 Joh. 3. 1. Why, what shall we be? *We shall be like him*. The Spouse of Christ shall not only be made one with Christ, but she shall be made *like Christ*; in other marriages, the Spouse changeth her *condition*, but here she changeth her *complexion* : not that the Saints in glory shall receive of Christ's Essence. They shall have as much glory, as the humane nature is capable of : but though

Christ

*Non tantum
ad erit
gloria, sed
in vit.
Bernard.

*Ps. 45. 13

Christ conveys his image; yet not his Essence. The Sun shining upon a glasse, leaves a print of its beauty there; and it is hard to distinguish between the glasse and the sun-beam; but the glasse is not the beam, the sun conveys only its *likenesse*, not its *Essence*.

SECT. III.

The third priviledge of being with Christ.

THe next priviledge, is, Nobility: which consists in three Things. 1. Every Saint shall be a King: There are some who aspiring after earthly greatnesse, talk of a *temporal Reign here*: then surely the Church of God should not be *militant* upon earth, but *triumphant*. But, behold the honour of the Saints, they shall be all Kings: (though I say not in this life) all

I

Christe

Christs Subjects are Kings : therefore
 you read of, 1. Their *Royal robe* *.
 *Rev. 6.1. 2. Their *Throne*. When *Cæsar* re-
 turned from conquering his ene-
 mies, there were granted to him
 four triumphs in token of honour,
 and there was set for him a chaire
 of ivory in the Senate, and a throne
 in the Theatre : Thus when the
 Saints shall return from their vi-
 ctories over sinne, they shall have a
chaire of state set them more rich
 than ivory or pearle, and a *Throne*
 of glory, Rev. 3. 21. *To him that*
overcomes, I will give him to sit upon
my Fathers throne. Perhaps here he
 had but a poor thatched house, but
 there a *Throne*, 3. Their *Crown*,
 In this world the Saints wear a *crown*
of thornes, but there a crown of glo-
 ry, and this crown hath two pro-
 perties, 1. It is *Incorruptible*, 1 Pet. 5. 4. it
 fadeth not away ; it doth not wither :
 but after millions of years is as bright
 and

and flourishing as at the first dayes wearing; eternity is a flower of the Saints crown.

2. It is unmixed, it hath *no cares* 2.
woven into it: Kings crowns are
so weighty in regard of the cares
and sorrows appendant, * that ^{* Non ita}
often they make their head ake. ^{crona cir-}
Cyrus the *Persian* King was wont to ^{cundat ca-}
say, Did men but know the cares ^{ut, ficut}
which he sustained under an Impe- ^{au mam}
rial crown, he thought no man ^{sollicitudo,}
would stoop to take it up. The
Crown Royal, though it may be
made of pure gold, yet it is *mixt*
mettal: but the Saints Crown in
glory, is without mixture: it is not
mingled with care of keeping, or
feare of losing: oh then, let us be
willing to suffer for Christ; if we
beare the crosse we shall weare the
Crown.

A second Part of the Saints ho- 2.
nour is, they shall sit with Jesus
Christ, when he judgeth the world:

*Know ye not that the Saints shall judge the world**? The Saints shall sit with Christ in Judicature, as the Justices of Peace with the Judge : the Saints are Christs Assessors; they shall be with him upon the Bench, applauding his righteous sentence. O, what a glorious tribunal will that be ! here the world judgeth the Saints, but there the Saints shall judge the world.

3. They shall sit nearer the Throne than the Angels : the Angels are noble and sublime spirits, but by virtue of our marriage-union, Christ having taken our flesh, and the knot being tied between the Divine and Humane Nature in the Virgins womb, we shall be ennobled with greater honour than the Angels : the Angels are Christs *friends*, but not his *spouse*.

* *1 Cor. 6. 3.*

32. This honour have *all his Saints**. As the Saints robes in glory shall be brighter than the Angels, (theirs being only the *righteousnesse* of
crea-

creatures, but these having upon them the *Righteousnesse of God* *.) *1st Cor. 2. 6.*
so their dignity shall be greater. O infinite ! here we are prisoners at bar, but their favourites at Court : the Saints shall sit down in glory above the Angels.

SECT. IV.

The fourth priviledge of being with Christ.

THE next priviledge is Joy : This joy of the Saints, proceeds from Union ; when our union with Christ is perfect, then our joy shall be full, *Rev. 21. 4.* And God shall wipe away all tears, and there shall be no more sorrow.

I. There shall be no weeping. Jesus Christ hath provided a handkerchiefe to wipe off the tears of the Saints. Here the Spouse is in Sable, it being a time of absence

* *Mat* 9 . sence from her husband * : But in
 15th heaven Christ will take away
 the Spouses mourning ; he will
 pull off all her black and bloody
 apparel, and will cloath her in white
 robes , *Rev.* 7. 13. *White* , as it is
 an Embleme of the Saints purity,
 so it is a type of their joy ; heaven
 should not be heaven , if there
 were weeping there ; hell indeed
 is called a place of weeping ; they
 that would not shed a tear for
 their sinnes , while they lived, shall
 have weeping enough ; but we
 never read of weeping in heaven.
 Christ will *take down our harps*
from the Willowes ; there he will
 call for his Heralds and trumpeters :
 the Angels , those blessed
 Quiristers , shall sing the divine
 anthems of praise , and the Saints
 shall joyne in that heavenly Con-
 fort. If it were possible , that any
 teares could be shed , when we are
 with Christ , they should be the
 tears

tears of joy, as sometimes we have seen a man weep for excessive joy; Christ will turn all our water there into wine.

2. There shall be no sorrow; one smile from Christs face will make us forget all our afflictions : sorrow is a cloud gathered in the heart upon the apprehension of some evil : and weeping is the cloud of grief dropping into raine : but in heaven the Sun of righteousness shall shine so bright, that there shall not be the least interposition of any cloud; there shall be no sorrow there, nor any thing to breed it : there shall be no sin to humble; heaven is such a pure soile, that the Viper of sin will not breed there ; There shall be no Enemy to molest. When Israel had conquered Canaan , yet they could not get rid of all the Canaanites, they would live among them ; But the Canaanites would dwell in that land* : But when we are

Jdg. 1.
27.

with Christ, we shall never be troubled with Canaanites more.

In that day (I may allude to that of the Prophet) *there shall be no more the Canaanite dwell in the house of*

** Zac. 4. 2. the Lord*.* God will keep the heavenly Paradise with a flaming
Nuñstibi
hostium
metus. Ber. Sword, that none shall come neare to hurt: *Upon all that glory shall be*

** Isa. 4. 5. a defence*.* There shall be nothing to breed sorrow in heaven. There are two things that usually raise the clouds of sorrow, and both shall be removed when we are with Christ.

ed II. The frownes of great men: how ambitious are men of the Princes smile: but alas, that quickly sets in a cloud, and then their comforts are in the wain, they are sad! but when we are with Christ, we shall have a perpetual smile from God: the Saints shall never be out of favour, Jesus Christ is the great favourite at Court; and as long as God smiles

smiles upon Christ, so long he will smile upon the Saints, they having on Christs beauty, and being part of Christ.

2. *The losse of deare friends* : a friend imparts secrets ; friendship is the *marriage of affections*, it makes two become one spirit. *David* and *Jonathan* took sweet counsel together, their heart was knit in one : now here is the grief, when this precious knot must be untied : but be of good chear, if thy friend belong to the election , after thou hast parted with thy sinnes, thou shalt meet with him and never part. If thy friend be wicked, though he were thy friend on earth, thou wilt cease to be his friend in heaven. The pious wife shall not complain she hath lost her husband, nor the religious Parent, that he hath lost his childe ; all relations are infinitely made up in Christ, as the whole constellation in the Sunne , that great
Lamp

Lamp of heaven. When a man comes to the sea, he doth not complaine that he wants his Cisterne of water : Though thou didst suck some comfort from thy relations ; yet when thou comest to the Ocean, and art with Christ, thou shalt never complaine, that thou hast left thy cistern behind ; There will be nothing to breed sorrow in heaven ; there shall be joy, & nothing but joy: Heaven is set out by that phrase, *Enter thou into the joy of thy Lord**. Here
 * Mat. 25. 21. joy enters into us, there we enter into joy : the joyes we have here, are *ῥεάνια*, those are *ἐπ' ῥεάνια*. These are *from heaven*, those are *in heaven* : the joyes that we shall have with Christ, are without measure ; and without mixture. In thy pre-
 * Pl. 16. 11 sence is fulness of joy*.

I. 1. *The heart shall be filled.* Nothing but Christ can replenish the heart with joy : the understanding will, affections, are such a *triangle*,
 that

that none can fill but the *Trinity*. As Christs beauty shall amaze the eye, so his love shall ravish the heart of a glorified Saint, must it not needs be joy to be with Christ? what joy when a Christian shall see the great gulfe shot between heaven and hell? What joy when Christ shall take a believer into the Wine-celler? and *kisse him with the kisses of his lips?* What joy when the match shall be at once made up, and solemnized between Christ and the soul? these are the more noble and generous delights

2. *All the senses shall be filled with joy; and, at once; The eye shall be filled; What joy to see that Orient brightness in the face of Christ? there you may see the Lilly and the Rose mixed, white and ruddy, Cant. 5. 10. The Eare shall be filled; What joy to the Spouse to heare Christs voice? The voice of God was dreadful to Adam, after he had listened*

listened to the Serpents voice : *I heard thy voice in the garden, and was afraid*, Gen. 3. 10. But how sweet will the Bridegrooms voice be ? What joy to hear him say, *My Love, my Dove, my Undeiled* ? What joy to hear the musick of Angels, even the heavenly host praising God ? If the eloquence of *Origen*, the golden mouth of *Chrysostome* did so affect and charme the eares of their auditors, O then what will it be to heare the glorious tongues of saints and Angels, as so many divine Trumpets sounding forth the excellencies of God, and singing Hallelujahs to the Lamb ? * The smell shall be filled ; What joy to smell that fragrancie and perfume that comes from Christ ? *All his garments smell of myrrhe, aloes, and Cassia*. The sweet breath of his Spirit blowing upon the soul, shall give forth its sent, as the wine of *Lebanon*. The taste shall be filled ; * Christ will

* *Ibi angelorum Chori concinnant.*
Aug.

* *Incubriantur ab ubertate domus Dei.*

will bring his Spouse into the *banqueting-house*, and he shall be inebriated with his love; O what joy to be drinking in this heavenly nectar? *This is the water of life*: This is the *wine on the lees* well refined. The *touch* shall be filled; the Saints shall be ever in the embraces of Christ*; *Behold my hands and my*

feet; handle me, and see me, Luk. 24. 39. That will be our work in heaven; we shall be ever handling the Lord of life: Thus all the senses shall be filled. Yet though there be a fulnesse of joy, there shall be no surfeit*; the soule shall not be so full, but it shall desire: nor shall it so desire, but it shall be full: That which prevents a surfeit in heaven, is that there shall be every moment new and fresh delights springing forth from God into the glorified soul: Well might the Apostle say, to be with Christ is *farre better*. Great is the joy that faith breeds.

Whom

* *Letabitur sponsa in osculis et amplexibus sponsi, letabitur gratulanda Aug.*

* *Ibi nec fame nec fastidium.* Bern.

* 1 Pet. 1.8

Whom not seeing, yet believing, ye rejoyce with joy unspeakable and full of glory *. If the joy of Faith be such, what will the joy of fruition be? There is joy when we *fall into temptations*, James 1. 2. If Christs sufferings are full of joy, what then are his embraces? If the dew of *Hermon* hill be so sweet, the first-fruits of Christs love; what will the full crop be? In short, there will be nothing in heaven but what shall adde infinitely to the joy of the Saints. The very torments of the damned shall create matter of joy and triumph. I may allude to that of the *Psalmist*, *The righteous shall rejoyce when he sees the vengeance* *; the elect shall rejoyce upon a double account to see Gods justice magnificently exalted, and to see themselves miraculously delivered, There shall be no unpleasant object represented, *nothing but joy*. Such will that joy be, when we are with Christ, that

as

as it is not possible, so neither is it fit for a man to speak, 2 Cor. 12. 4.

We read that *Joseph* gave his brethren money and provision for the way; But the full sacks were kept till they came at their fathers house;

God gives us something by the way; some of the *hidden Manna*: some taste of his heavenly joy in this life, but the full sacks of corne are kept for heaven. O what joy to be with Christ? surely if there were such joy and triumph at *Solomons* coronation, *That all the earth rang with the sound of it* *; What joy

will be on the Saints coronation-day, when they shall be eternally united to Jesus Christ? This shall inhance the joy of heaven; *It is for ever*. This word *ever*, is a sweet word, it rolles as honey under the tongue, παντοτε συνυμνω, *And so shall we ever be with the Lord*, 1 Thes. 4.

17. As the fire of hell is unquenchable, so the joy of heaven, the lamp

* 1 Kingst.
40.

of

of glory will be ever burning, never wasting. If this joy should after some time have a period ; it would much abate the comfort ; But thousands of yeares stand only for *ciphers* in eternity, and signifie nothing. If we could by our Arithmetick reckon up more millions of ages than there have been minutes since the Creation ; after all this time (which were a short eternity) the joy of the Saints shall be as farre from ending, as it was at the beginning.

SECT. V.

The fifth priviledge of being with Christ.

* *Felix
transitus a
labore ad
requiem, a
peregrina
tione ad
patriam,
Bern.*

Proceed to the next priviledge, which is *Rest**. A Christian in this life is like *Quick-silver*, which hath a principle of motion in it self ; but not of rest : We are never quiet,

et, but as the Ball upon the Racket, or the ship upon the waves. As long as we have sinne, this is like the quick-silver : A child of God is full of motion and disquiet; *I have no rest in my bones by reason of my sinne,* Psal. 38. 3. While there are wicked men in the world, never look for rest. If a man be poor, he is thrust away by the rich : if he be rich, he is envied by the poor; sometimes losses disquiet, sometimes law-suits vex; 'Tis onely the prisoner lives in such a Tenement as he may be sure none will go about to take from him : The Saints in this life are in a pilgrim condition : the Apostles had *no certain dwelling place,* 1 Cor. 4. 11. We are here in a perpetual hurry, in a constant fluctuation : our life is like the Tyde, sometimes *ebbing*, sometimes *flowing* : here is no rest : And the reason is, because we are out of centre; every thing is in motion till it comes at the centre;
K tre;

tre; Christ is the centre of the soul: the Needle of the compasse trembles, till it turnes to the North-pole. *Noah's Dove* found no rest for the sole of her foot, till she came at the Ark: This Ark was a type of Christ; when we come to heaven, the *Kingdome that cannot be shaken**, we shall have rest, *Heb. 4. 9. There remains therefore a rest for the people of God.* Heaven in Scripture is compared to a granary, *Mat. 3. 12.* * an emblem of rest. Wheat, while it stands on the ground, is shaken to and fro with the wind, but when it is laid up in the granary it is at rest: the Elect are spiritual wheat, who while they are in the field of this world are never quiet, the wind of persecution shakes this wheat, and every one that passeth by will be plucking these *sacred ears of corne*, but when the wheat is in the heavenly *Garner* it is at rest, *There remains a rest, &c.* Not but that there shall be motion
in

* Heb. 12
28

* Mat. 3. 12

in heaven (for Spirits cannot be idle) but it shall be without lassitude and wearinesse. It shall be a labour full of ease, a motion full of rest. When a Believer is in heaven , he hath his *Quietus est*. The lower Region is windy and tempestuous; when we are once gotten into the upper Region of glory, there are no winds or noxious vapours, but a serene calmness, this it is to be *σὺν, Χριστῷ*, with Christ.

SECT. VI.

The sixth priviledge of being with Christ.

THe last is *Security*. 'Tis possible a man may have a few minutes of rest ; but he is not *secure*, he knowes not how soon Eclipses and changes may come : he is still in fear, * and feare makes a man a servant, *ἡσυχία δὲ ἐτοιμασθὲν δέδοικε, ἀλλ' ὦν, &c. Antisthen.*

(saith the Philosopher) though he knew it not. *There is torment in fear,* 1 John 4. 18. He that hath great possessions, thinks thus ; But how soon may I fall from this Pinnacle of honour ? how soon may the plunderer come ? Nay, a believer that hath *durable riches*, yet is still pendulous and doubting concerning his condition..

1. He sometimes questions whether he be in the state of grace or no; and thus he thinks with himself ; perhaps I believe ; perhaps I do not believe : I have something that glisters , perhaps it is but a counterfeit chaine of Pearle ; my Faith is Presumption, my Love to Christ is but self-love ; and when the Spirit of God hath wrought the heart to some sound perswasion, he is soon shaken again ; as a ship that lies at anchor, though it be safe, yet it is shaken and tossed upon the water : and these feares leave
impres-

impressions of sadnesse upon the heart.

2. But secondly, he feares, that though he be in the state of Grace, yet he may fall into some scandalous sinne, and so grieve the Spirit of God, sadden the hearts of the righteous, wound his own conscience, harden sinners, discourage new beginners, put a song into the mouth of the prophane, and at last God hide his face in a cloud. A child of God after a sad declension, having by his sin put black spots in the face of Religion, though I deny not, but he hath a title to the Promise; yet he may be in such a condition, that he cannot for the present apply any Promise, he may go weeping to his grave.

These sad fears like black vapours, are still arising out of a gracious heart; but when once a believer is with Christ, there is full security of heart; he is not only out of

danger, but out of feare. Take it thus, a man that is upon the top of a Mast, he may sit safe for the present, but not *secure*. Perhaps the Pirates may shoot at the ship, and take it; perhaps the windes may arise suddenly, and the ship may be cast away in the storm; but a man that is upon a rock, he stands impregnable: his heart is secure. A Christian in this life is like a man upon the top of a Mast, sometimes the Pirates come abroad, *viz.* cruel persecutors, and they shoot at his ship, and oft, though the passenger (*the precious soul*) escapes, yet they sink the ship; sometimes the winds of temptation blow, *those Northern winds*; and now the Christian questions whether God love him, or whether his name be enrolled in the book of life; and though being in Christ, there is no danger, yet his heart doth hesitate and tremble: but when he is with Christ, off from the top of the Mast,
and

and is planted upon the rock, his heart is fully secure; and you shall hear him say thus, Now I am sure, I have shot the gulf, I am now *passed from death to life*, and none shall pluck me out of my Saviours armes.

CHAP. IX.

The fourth Prerogative Royal.

LET the Lucianists and Epicures place their happinesse in this life; a believers is in reversion, the golden world is yet to come. I passe to the next Prerogative, which is:

4. The blessed inheritance, Col. 1. 12. *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.* This world is but a Tenement,

* *Cælo non
datur hy-
perbole.*

Revel. 21.

Verse 22.

* 1 Cor.

15, 28.
R.: 11 25.

which we may be soon turned out of; heaven is an *inheritance*, and a glorious one. Heaven hath no Hyperbole*: if the skirts and Suburbs of the Palace, *viz.* the *Stars* and *Planets* be so glorious, that our eyes cannot behold the dazzling lustre of them; What glory then is there in the Chamber of presence? What is the *Sanctum Sanctorum*? Of this blessed place, we have a figurative description, *Revel. 21.* *John* was carried away in the Spirit, and had a Vision of heaven, *Ver. 2.* That it was the *Hierusalem* above, is cleare, if we consult with, *Ver. 22.* *And I saw no Temple therein*: while we dwell upon earth, there is need of a Temple, we shall not be above Ordinances till we are above sinne: but in heaven, God will be instead of a Temple, *He shall be all in all**. And *Ver. 25.* *There shall be no night there.* No City is to be found, not the most glorious Metropolis under heaven, where
it

it is alwayes day : for though some Regions which lie immediately under the Pole, have light for several moneths together ; yet when the Sunne with-drawes from the Horizon, they have as long a night as before they had a day : but, saith the Text, *There shall be no night there.* In hell it is all night, but in heaven the day will be *ever lengthening.* Now this blessed inheritance, or Kingdome which the Saints shall possesse, hath seven Properties, or rather Priviledges, worth our serious thoughts.

1. *Sublimenesse.* It is set out by a great and high mountaine, *Revel. 21. ver. 10.* It is placed above the Aëry and Starry heaven, saith *Musculus* ; it is the *Empyrean* Heaven, which Saint *Paul* calls the third Heaven*. For the *situation* of it, it is ^{*2Cor. 22.} far above all heavens, where Christ ^{2.} himselfe is *. This is *Sedes beatorum*, ^{Eph. 4. 10.} the Royall Palace, where the Saints

Saints shall dwell. The men of this world are high in *power*, and in *pride*; but if they could build their Nests among the Stars, the elect shall shortly be above them; they shall take their flight as high as Christ: here is a preferment worth looking after.

2. *Magnificence.* It is set out by *pearles and precious stones*, the richest jewels*. If the streets are of gold, what is the furniture and hangings? what is the Cabinet of Jewels? I wonder not, that the *violent take it by force*, Mat. 11. 12. I rather wonder others are no more violent: What are all the rarities of the world to this) the Coasts of Pearle, the Islands of Spices, the Rocks of Diamonds? What a rich place must that needs be, where God will lay out all his cost? where wisdom doth contrive, and Bounty doth disburse?

Fulgentius beholding the pomp
and

and splendour of the *Romane* Senate-house, cried out, O how beautiful is the celestial *Hierusalem*, if the terrestrial Senate-house be so glorious! In this blessed inheritance there is nothing but glory; there is the *King* of glory* ; there are the *Vessels* of *Ps. 24. 7. glory* ; there are the *Thrones* of *Ro. 9. 23. glory* ; there is the *Weight* of *Mat. 19. 28. glory* ; there are the *Crownes* of *2 Cor. 4. 17. glory* ; there is the *Kingdome* of *Rev. 4. 4. glory* ; there is the *Brightnesse* of *1 Thel. 2. 11. glory* ; This is a purchase worth *Heb. 1. 3. getting. What will men adventure for a Kingdome ? The worst come to the worst ; 'tis but venturing our *blood*, we need not venture our *conscience*.

3. *Purity*. Heaven is set forth under the Metaphor of *pure gold*, and *transparent glasse*, Revel. 21. 21. The Apostle calls it an *inheritance undefiled**. Heaven is a pure place. *1 Pet. 1. 4 It is compared to the *Saphyr*, Rev. 21. 19. The *Saphyr* is a precious stone,

* *Carul: o*
colore, Plin.

stone, of a bright skie colour *, and it hath a vertue in it, saith *Pliny*, to preserve chastnesse and purity. Thus Heaven is represented by the *Saphyr*; it is a place, where onely the refined sublimated spirits do enter. And Heaven is compared to the *Emerald*, *ver. 19.* which (as Writers say) hath a precious vertue to expell poison. Heaven is such a pure soile, that as no fever of lust, so no vemome of malice, shall be there; with the Emerald it will expel poison. There shall not enter into it any thing that defileth, *Revel. 21. vers. 27.* It is a Kingdome wherein dwells righteousness, *2 Pet. 3. 13.* In this lower Region of the world, there is little righteousness; They set up wicknedness by a law, *Psal. 94. 20.* and the wicked devours his neighbour, which is more righteous than he, *Hab. 1. 13. Homo homini lupus.* The just man is oppressed because he is just. One saith, There is more justice to be found in hell,

hell, than here among them : for in hell no innocent person is oppressed; but here *righteousness* is the thing that is persecuted*. A man can hardly tread two steps, but either into sin, or into suffering. In this world, the sinner need not feare any punitive vindictive act of justice; rather he that reproves sinne may feare. Holinesse is the *white* that the devil shoots at. But heaven is a kingdome, wherein dwells righteousness: there is the Judge of the world; *who puts on righteousness, as a Brest-plate**: *who loves righteousness**.

*Mat. 5. 10.

*Isa. 59. 17

*Ps. 11. 7.

4. *Peaceableness*; The word שָׁלוֹם, *Peace* comprehends all blessings. Peace is the glory of a Kingdome: this *white Lilly* is the best flower of a Princes Crowne. How happy was the reign of *Numa Pompilius*, when the bees made their hives of the Souldiers helmets! but where shall we find an uninterrupted peace upon earth? either

either *divisions* at home, or *warres* abroad, the beating of the Drums, the roaring of the Canons, the sounding of the Trumpets. *Solomons* Kingdome was peaceable awhile, but how soon had he an alarm given him! 1 *King.* 11. 4. *The Lord stirred up an adversary against him.* How soon do the clouds of blood, drop after a little Sun-shine of peace! but the *inheritance to come* is peaceable; there is the *Prince of Peace* [†],
^{* Isa. 9. 6.} there the *Saints enter into Peace* ^{*}.

The harp in ancient times was made the hieroglyphick of peace; in heaven there shall be *the voice of Harpers*
^{* Rev. 14. 2} *harping* ^{*}. The *Saints* in this life
^{Isa. 9. 5.} wear *garments rolled in blood* ^{*}; but in a state of glory, they are said to wear *white robes* ^{*}, which shall not be stained with the blood of warre
^{* Rev 7. 9.} any more; in heaven *righteousnesse* and *peace* shall kisse each other ^{*},

— *Pax una triumphis*
Innumeris melior. —

5. *Ampli.*

5. *Amplitude*, The inheritance is sufficiently spacious for all the Saints. The garner wide enough to receive all those infinite graces of wheat that shall be laid in it : *And he that talked with me had a golden reed to measure the City, &c.* The City lieth four-square, and the length is as large as the breadth, and he measured the City with the reed twelve thousand furlongs *. Or, as I find it in some Greek Copies *. Twelve times twelve thousand furlongs. Here is a finite put for an infinite; impossible it is that any *Arithmetician* should number these furlongs; It is a phrase only that darkly shadows out the amplitude and largeness of this celestial City; though there be innumerable Company of Saints and Angels in heaven, yet there is infinitely enough room to receive them : *In my Fathers house are many Mansions* *. Some are of opinion that every believer shall have a particular

* Rev. 21.
15, 16.

* ἐν τῇ σα-
νίτις δώ-
δεκα γί-
νεται δώ-
δεκα

* Joh 14. 2

ticular Mansion in glory. Every Saint shall have *his* Kingdome, saith *Fansenius*. We know our Saviour told his Apostles that they should sit

- * *Mat.* 19. upon twelve thrones*. Certainly the
 22. Saints shall not be straitned for roome. The continent of glory is wide enough for the most vast sublime spirits to expiate in.

* *Col.* 1. 12. 6. *Light*; It is called an inheritance *in light**; κληρος ἐν πᾶσι φωτί. If every star were a Sun it could never shadow out the bright lustre of this celestial Paradise. Light is a glorious creature; τί κάλλιστον φῶς; what were all the world without light but a dark prison? What beauty is there in the Sun when it is masqued with a cloud? *Lumen actuat colores*, saith the Logician: Light doth actuate the colours, and make every flower appear in its fresh beauty. Heaven is a *diaphanum* or bright body, all over embroydered with light; not like the *Cælum stellatum*, or starry heaven,

heaven, here and there bespangled with stars, but other parts of it like checquor-work interwoven with darknesse. Here Christ as a continual Sun shall give light to the whole heaven. *The Lamb shall be the light thereof**; indeed all other light, in comparison of this, is but like the twilight, or rather the midnight. Here alone are the shining rayes of beauty, which every glorified eye shall be inabled both to behold and to possesse; and this light shall have no night to eclipse, or extinguish it; when once the Sun of righteousness hath risen upon the soul, it shall never set any more. This is an high Gradation of the glory of heaven, it is an inheritance in *light*. When the Scripture would set forth the blessednesse of God himselfe, it makes it consist in this, *He dwelleth in light**. Rev. 21. 23.

1 Tim. 6. 16.

7. *Permanency.* It is an inheritance

L

in-

* 1 Pet. 14. *incorruptible**. It runs parallel with eternity : Eternity is a circle, that hath neither beginning nor end ; a Sea that hath neither bottome nor banks. This is the *glory* of the celestial Paradise ; it abides for ever*.

* ὅτι ἔχει
τέλος ὅτι
οἶδε πέ-
ρας.
chrysost.

The world passeth away, 1 Joh. 2. 17. Every thing is *passing* : 'Tis good to look upon the world, as the Heathens did upon pleasure, they looked upon the back-parts of pleasure, and saw it going away from them, and leaving a sting. The world is passing away, but Heaven never passeth ; therefore surpasseth. Evil things (as paine and misery) length of time makes them worse , but Good things (as joy and pleasure) length of time makes them better. Heavens *Eminency* is its *Permanency*, Things are prized and valued by the time we have in them, lands, or houses in fee-simple which are to a man and his heirs for ever, are esteemed far better than leases which soon

soon expire : The Saints do not
 lease heaven ; it is not their Land-
 lords house, but their Fathers house:
 And this house never falls to decay,
 it is a mansion-house, *Joh. 14. 2.*
 There is nothing excellent, (saith
Nazianzene) that is not *perpetual*; *Greg Naz*
 The comforts of the world are fluid
 and uncertain like a fading garland;
 therefore they are shadowed out by
 the *Tabernacle*, which was transient,
 but Heaven is set out by the *Temple*,
 which was fixed and permanent : It
 was made of strong materials, built
 with shone, covered with Cedar, o-
 ver-laid with gold. Eternity is the
 highest link of the Saints happinesse;
 the soul of the believer shall be ever
 bathing it self in the pure and plea-
 sant fountaine of glory. As there
 is no *intermission* in the joyes of hea-
 ven, so no *expiration*. When once
 God hath set his Plants in the cele-
 stial Paradise, he will never pluck
 them up any more; he will never

transplant them : never will Christ lose any member of his body : you may sooner separate light from the Sunne, than a glorified Saint from Jesus Christ, O eternity, eternity ! what a Spring will that be, that shall have no Autumne ! what a day, that shall have no Night ? Me-thinks, I see the morning-Star appear, it is break of day already.

And this inheritance of glory
 1 Pet. 1. 4 *fades not away*, 1 Pet. 1. 4. Had it not been enough for the Apostle to have said, It is an inheritance *incorruptible* ? Nay, but he addes, *It fadeth not away*. There is a sacred climax in this ; the meaning is, heaven doth not lose its glorie or ver-nancy. A Rose may continue in its *being*, when it doth not retaine its *beauty*. The substance of it may be preserved, when the colour and favour is lost : but such is the glory of this inheritance, that it cannot be made so much as to wither, but like
 the

the flower we call *Semper-vivens*, it keeps fresh to eternity. Concerning the glory of this blessed inheritance, let me *super-adde* these four things.

1. The glory of heaven is pondrous and weighty ; It is called, *A weight of glory**, 2 Cor. 4. 17. God ^{* *immersa gloria calcar habet.*} must make us able to bear it. This weight of glory should make sufferings light : This weight should make us throw away the weights of sinne out of our hands, though they be golden weights : who would for the indulging of a lust, forfeit so glorious an inheritance ? Lay the whole World in scales with it, it is *lighter than vanity*.

2. It is infinitely satisfying; There is no *vacuity* or *indigency*, This can be said properly of nothing but heaven. You that Court the world for honour, and preferment, remember, the creature saith concerning satisfaction, *It is not in me*. Heaven on-

ly is commensurate to the vast desires of the soul. Here the Christian cries out in a divine extasie. I have enough my Saviour, I have enough, *Thou shalt make them drink of the Rivers of thy pleasures**, not drops, but *riveers*, and these only can quench the thirst. It shall be every day festivall in Heaven; there is no want at a feast. There shall be excellency shining in its perfection*. The world is but a Jaile, the body is the Fetter with which the soul is bound; if there be any thing in a Jaile to delight, what is the Palace and the Throne, what is Heaven? If we meet with any comfort in Mount *Horeb*, what is in Mount *Sion*? All the world is like a Landskip, you may see Orchards and Gardens curiously drawn in the Landskip, but you cannot enter into them; you may enter into this heavenly Paradise, 2 *Pet. I. ver. II.* For *so an enterance shall be made abundantly*

* *Id pe se-*
flum cui
nihil addi
poteft. Laet
lib. i. cap. 3

dantly into the everlasting King-
dome, &c. Here is soul-satisfac-
tion.

3. Though an innumerable
company of Saints and Angels have
a part in this inheritance, there is
never thelesse for thee: Here is a
propriety in a *community*; another
mans beholding the Sun doth not
make me to have the lesser light.
Thus will it be in glory. Usually
here, all the land goes to the Heire,
the younger are put off with small
portions: In Heaven, all the Saints
are Heires; the *youngest Believer* is
an heire, and God hath land enough
to give to all his heires: All the An-
gels and Arch-angels have their por-

tion paid out; yet a Believer shall
have never the less. *Is not Christ
the heire of all things? *Heb. 1. verse*
2. and the Saints co-heirs? *Rom. 8.*
verse 17. They share with Christ in
the same glory. 'Tis true, one vessel
may hold more than another, but e-

* *Heredi-
tas illa non
minuitur
copiā pos-
sessorum,
non fit an-
gustior nu-
mero cohe-
redum.*
Aug. in
Psal. 49.

very vessel shall be full.

4. The soules of the Elect shall enter upon possession immediately after death, *2 Corinth. 5. vers. 8. We are willing rather to be absent from the body, and to be present with the Lord.* There are some that say, the soules of the Elect sleep in their bodies; but the Apostle here confutes it; for if the soule be absent from the body, how can it sleep in the body? There is an immediate transition and passage from death to glory, *The soul returnes to God that gave*

*Eccl 12.7

Christ's Resurrection was before his Ascension; but the Saints Ascension is before their Resurrection. The body may be compared to the bubble in the water, the soul to the winde that fills it; you see the bubbleriseth higher and higher, at last it breakes into the open aire; so the body is but like a bubble*, which riseth from infancy to youth, from youth to age, higher and higher;

*Jam. 4.14

er; at last this bubble breakes, and dissolves into dust, and the spirit ascends into the open aire: it returnes unto GOD that gave it.

Be of good comfort, we shall not stay long for our inheritance; it is but winking, and we shall see God. O the glory of this Paradise! when we are turned out of all, let us think of this inheritance which is to come, faith it self is not able to reach it *; **Præmium quod fide non assignatur.* it is more than we can hope for; I may say of this celestial Paradise, as once the children of Dan said of Laish, Judg. 18. 9. 10. *We have seen the land, and behold, it is very good; a place where there is no want of any thing.* Faith being sent out as a spie to search the land of Promise, returnes this answer, *There is no want of any thing.* There can be no want where Christ is, who is *all in all* *; **Eph. 3. 11* Ephes. 3. 11. *In Heaven, there is health without sickness, plenty with-*

* *Confidemus qualem sit illa Gloria, quanta letitia, quae solennitas, quod triumphum superorum, qui assidui dominatori laudem perferant, depromunt canticum novum, canticum levitiae, quia inconfabili clamore, mirabili affectu celesti jubilatione,* without famine, riches, without poverty, life without death. * *There is unspotted chastity, unstained honour, unparelled beauty : There is the Tree of life, in the midst of Paradise ; There is the river that waters the garden ; there is the Vine flourishing , and the Pomegranates budding, Cant. 6. 11. There is the banquetting-house , where are all those delicacies and rarities, where with God himself is delighted : while we are sitting at that Table, Christ's Spiknard will send forth its smell, Cant. 1. 12. There is the bed of love, there are the curtaines of Solomon, there are the Mountaines of Spices, and the streames from Lebanon, There are the Cherubims, not to spirituali modulatione ; quando adveniam in civitatem illam de qua dictum est platea tua Hierusalem sternuntur auro mundo ! O civitas sancta civitas speciosa , de longinquo te saluta, ad te clamor, desidero videre te, & requiescere in te, sed non sinor carne retentus ; muri tui lapis unius, custos tuus ipse Deus, cives tui semper leti, semper enim gratulantur in visione Dei ; non est in corruptela, nec defectus, nec senectus, in te pax parennis, Gloria solennis. Aug. Tom. 3.*

keep

keep us out, but to welcome us into Paradise; *There* shall the Saints be adorned, as a Bride with Pearles of glory; *There* will God give us abundantly, above all that we are able to ask or think, Eph. 3. 20. Is not here enough? what cannot an ambitious spirit ask? *Hamans* aspiring heart could have asked not only the Kings Royal Robe and the Ring from his hand; but the Crown from his head too; a man can ask a century of Kingdomes, a million of worlds: But in heaven God will give us more than we can ask. Nay, more than we can think. An high expression! what cannot we think? we can think, what if all the dust of the earth were turned to silver, what if every stone were a wedge of gold, what if every flower were a ruby, every pile of grasse a Pearle, every sand in the Sea a diamond; yet, what were all this to the *New Jerusalem which is above*? It is as impossible for any man in his

his deepest thoughts to comprehend glory. As it is *to mete the heaven with*

*I. 2. 40. 12

*a span**, or draine the great Ocean.

O incomparable place ! me thinks our souls should be big with longing for this blessed inheritance ! all this that I have told you of heaven, may make you say as *Monica*, *Austins* mother, *Quid hic facio?* What do I do here? why is my soul any longer held in the earthen fetter of this life? *Cleombrotus* having read *Plato's* piece of the immortality of

**Leſſo Pla-*
tonis Phæ-
don de
immorta-
litate avi-
mæ. ſe præ-
cipitem de-
dis de muro
Tull. primo
Tuſcul.
queſt.

the ſoul, * being raviſhed with deſire of thoſe golden delights in the other world, killed himſelf: though we muſt not break priſon till God open it, yet how ſhould we long for a jayle-delivery ! how ſhould we be enflamed with deſire to taſte of thoſe rare, and ſweet delicacies, which are above at Gods right hand! O what madneſſe is it for men to ſpin out their time, and tire out their ſtrength in the things of this world!

which

which is to imitate *Dionysius*, who busi'd himself in catching flies. Surely, were we *carried away in the Spirit*, I meane, elevated by the power of Faith, to the contemplation of this royal and stately Palace of glory; I know not whether we should more wonder at the *lustre* of heaven, or at the *dulnesse* of such as *minde earthly things**. How is the world adored, *Phil. 3. 19 which is but a Pageant or apparition! It is reported of *Cesar*, that travelling on a time through a certaine City, as he passed along, he saw the women, for the most part, playing with Monkies and Parrets: at which sight, he said; What? have they no children to play with? So I say, when I see men toying with these earthly and beggerly delights; What? are there not more glorious and sublime things to look after? That which our Saviour saith to the woman of *Samaria*, *If thou knewest the gift of God, and who it is that saith to thee,*

thee, Give me to drink, thou wouldest have asked of him, and he would have

** Joh. 4. 10. given thee living water** ; the same may I say, Did men *know* these eternal Mansions, and what it were to be digging in these rich Mines of glory : would God give them a Vision of heaven a while, as he did *Peter*, who saw *heaven opened*, *Act. 10. 11.* how would they fall into a Trance, (being amazed and filled with joy!) and being a little recovered out of it, how importunately would they beg of God, that they might be adopted into this stately inheritance ! But what do I expatiate ? these things are *unspeakable* and *full of glory*. Had I as ma-

* Si veri
honoris
culmen an
helatis, in
illa superna
angelorum
curia as-
cribi festi-
nate. Greg.
hom 15. in
Luc. 8.

ny tongues as haire on my head, I could never sufficiently set forth the beauty and resplendency of this inheritance. * Such was the curious Art of *Apelles* indrawing of Pictures, that if another had taken up the Pen-sil to draw, he had spoiled all *Apelles* work

work. Such is the excellency of this celestial Paradise, that if the Angels should take up their Pensil, to delineate it in its colours, they would but staine and eclipse the glory of it : I have given you only the dark shadow in the Picture, and that but rudely and imperfectly. Such is the beauty and blisse of this inheritance, that as *Chrysostome* saith, if it were possible that all the sufferings of the Saints could be laid upon one man, it were not worth one houres being in heaven.

Some of the learned are of opinion, that we shall know our friends in heaven*. Nor to me doth it seem improbable ; for sure our knowledge *there* shall not be eclipsed, or diminished, but encreased. And that which *Anselme* doth assert, that we shall have a knowledge of the *Patriarchs* and *Prophets*, and *Apostles*, all that were before us*, and shall be after us, our predecessors and

* *August.*
Luther.

* *Ibi a singulis omnes ibi ad omnibus singuli cognoscuntur.*
Anselm.

successors, to me seemes very rational; for society without acquaintance is not comfortable; and methinks the Scripture doth hint thus much; if *Peter* and *James*, having but a glimpse of glory (when our Lord was transfigured on the Mount) were able to know *Moses* and *Elias* whom they had never seen before: how much more shall we, being infinitely irradiated, and enlightened with *the Sun of righteousness*, know all the Saints, though we were never acquainted with them before? And this will be very comfortable. Certainly there shall be nothing wanting that may compleate the Saints happiness.

Now that this glorious inheritance is the Saints Prerogative, I shall evince by two Arguments.

Arg. 1.

It is so, 1. In respect of the many obligations that lie upon God for performing this; As, 1. In regard of his *promise*, Tit. 1. 2. *In hope of eternal*

eternal life which God that cannot lie hath promised. Gods promise is better than any mans bond. 2. In regard of his *Oath*. He who is true hath sworne, *Heb. 16. 17.* 3. In regard of the *price* that is paid for it, *Christs blood*. Heaven is not only a promised possession, but a *purchased possession*, *Eph. 1. 14.* 4. In regard of *Christs prayer* for it : *Father, I will that they also whom thou hast given me, be with me where I am* *. *Joh. 17. 24.* Now God can deny Christ nothing, being the only favourite. *I know thou alwayes hearest me*, *Joh. 11. 42.* 5. In regard of *Christs ascension*. He is gone before to take possession of heaven for us. He is now making preparations against our coming, *Joh. 14. 2.* *I go before to prepare a place for you*. We reade that our Lord sent two of his Disciples before to make ready a large upper roome for the *Passeover*, *Mar. 14. 15.* So Jesus Christ is gone before to make ready

a large upper room in heaven for the Saints. 6. In regard of the *anticipation* of the Spirit in the hearts of the godly, giving them an assurance of, and stirring up in them passionate desires after this glorious inheritance; hence it is, we read of the *earnest* of the Spirit, 2 Cor. 1. 22. and the *first-fruits* of the Spirit, Rom. 8. 23. and the *seal* of the Spirit, Eph. 1. 13. God doth not *still* his children with rattles. Heaven is already begun in a believer, so that the inheritance is certain. You see how many obligations lie upon God, and to speak with reverence, it stands not only upon Gods mercy, but upon his faithfulness to make all this good to us.

2. *Argument.* The second argument is in respect of the *union* which the Saints have with Jesus Christ. They are members of Christ, therefore they must have a part in this blessed inheritance; the members must be where the

the

the head is. Indeed the *Arminians* tell us, that a justified person may fall finally from grace, and so his union with Christ may be dissolved, and the inheritance lost. But how absurd is this doctrine? *Is Christ divided?* can he lose a member of his body? then his body is not perfect; for how can that body be perfect which wants a limb? and if Christ may lose *one* member from his body, why not as well *all* by the same reason? and so he shall be a head without a body; but be assured, the union with Christ cannot be broken *, *Joh. 17. 12.* and so long the inheritance cannot be lost. What was said of Christs natural body, is as true of his mystical: *A bone of it shall not be broken.* Look how every bone and limb of Christs natural body was raised up out of the grave, and carried into heaven: so shall every member of his mystical body, joyne-

*Joh. 17.
12

ed to him by the eternal Spirit, be carried up into glory. Feare not, O ye Saints, neither sinne nor Satan can dissolve your union with Christ, nor by consequence hinder you of that blessed place where your Head is.

Quest. Here it will be asked, *Who shall ascend into the hill of the Lord?* Psal. 24. 3. who shall be a Citizen of this new *Hierusalem*, which is above?

Answ. *Ans.* The new creature : this you reade of, 2 Cor. 5. verse 17. This new creature doth *disponere ad caelum*, prepare us for the new *Hierusalem*. This is the divine and curious Artifice of the Holy Ghost in our hearts, *forming Christ in us* : the same Holy Ghost that overshadowed the Virgin *Mary*, and formed the Humane nature of Christ in her womb, doth work and produce this new creature. O thou blessed man and woman, in whom this new crea-

creature is formed ! I may say to thee as the Angel to *Mary* : *That which is conceived in thee is of the Holy Ghost* : Of all Gods creatures, the new creature is the best. Then let me ask, Art thou a new creature ? Art thou a Scion, cut off from the wilde Olive of nature, and ingrafted into a new stock, *the Tree of Life* ? Hath God defaced, and dismantled the old man in thee : doth some limb drop off every day ? Hast thou a new heart * ? Till then, thou art not fit for the new heaven : Art thou new all over ? Hast thou a new eye to *discerne the things that differ* ? Hast thou a new appetite ? Doth the pulse of thy soul beat after Christ ? It is only the new creature, which shall be heire of the new *Hierusalem*. When thou wert sailing to hell, (for we have both winde and tyde to cary us thither) hath the North and South-winde

*Ezek 36.

26.

awaked; Hath the gale of the Spirit blown upon thee, and turned thy course? Art thou now sailing to a new Port? Hath the seale of the Word stamped a new and heavenly print upon thee? then I am speaking all this while to thee, this blessed inheritance is entailed upon thee.

But if thou art an old sinner, expect that heaven should be kept as Paradise, with a *Flaming Sword*, that thou mayest not enter: Be assured, God will never put the new Wine of glory into an old musty bottle. Heaven is not like *Noah's Arke* that received *clean beasts into it*, and un-
 *Gen. 7. 8. *cleane* *: nor like *Pharaohs Court*
 Exo. 10. 6. where the *vermin* came*, this inheritance doth not receive all comers. It is only the wheat that goes into Christs garner; what hath the chaffe to do there? this inheritance is only for *them that are sanctified*, Act. 20. 32. Is thy heart *consecrated ground*?

ground? We read that in the time of *Ezra* after the returne of the people from the captivity, some who were ambitious of the Priesthood, sought the writings of the *Genealogies*, but they were not found among the numbers of the Priests, therefore they were put by as polluted from the Priesthood*: So whosoever they be that think to have a part in this blessed place, *If their names be not found*, that is, if they are not enroled among the new creatures they shall be put away as polluted from this inheritance.

* *Ezr. 2. 62*

CHAP. X.

The fifth Prerogative Royal.

I Pass on to the next thing to come, which is,

5. Our Knowledge shall be
M 4 clear.

clear. Knowledge is a beautiful thing; such was *Adams* ambition to know more, that by tasting the Tree of Knowledge, he lost the Tree of life: In heaven our knowledge shall be clear. Religion is a continued riddle; many things we have now but in the notion; which then we shall see perfect-

1 Cor. 13. ly, now we know but in part.

9. The best Christian hath a vaile upon his eye, as the *Jewes* have upon their heart; hereafter the vaile shall be taken off. Here we see through a glasse darkly, *ἐν αἰνίγματι*, in a riddle, mystery, then, face to face; that is clearly.

There are five Mysteries which God will clear up to us when we are in heaven.

1. The great Mystery of the *Trinity*: this we know but in part. Unity in Trinity, and Trinity in Unity, where One makes Three, and Three make but One: This is bad

A-

Arithmetick, but good Divinity; we have but dark conceptions of it: it is a Mystery so deep, that we may soon wade beyond our depth.

Augustine being to write his Books of the Trinity, was taught modesty by a child, who was lading the Sea into a little Spoon; to whom *Augustine* said, that he labour'd in vaine, for his little Spooone would not containe the Sea; to whom the child answered, My little Spoon will sooner hold this vast Ocean, than your shallow brain can contain the depth of the Trinity.

How little a portion is known of God? If *Job* asked the question, Who can understand the *Thunder*? we may much more ask, who can understand the *Trinity*? but in heaven we shall see God as he is*, that is, perfectly.

*Job. 26.
14.

*1 Joh. 3. 2

Quest. But shall every Saint enjoy God so perfectly, thar he shall have the same knowledge that God hath?

Ans.

* Joh. de
sombis
compend.
Theol. lib. 7.
cap. 26.

Ans. The infinite essence of God shall appear to the Saints *Tota*, but not *totaliter* * ; we shall have a full knowledge of God, but not know him fully, yet we shall take in so much of God as our humane nature is capable of ; it will be a bright and a glorious knowledge : here we know him but *ab affectu*, by his Power, Wisdom, Mercy : we see but his back-parts, there we shall see him *face to face*.

2. 2. The Mystery of the incarnation ; * Christ assuming our humane nature, and marrying it to the divine. Therefore call'd, Θεάνθρωπος, *God man*. אלהים עםנו *God with us*. A Mystery which the Angels in heaven adore*. God said, *The man is become as one of us*, Gen. 3. 22. but now we may say, God himself is become as one of us ! it was not only *mirandum*, but *miraculum*. There was nothing within the sphere of natural causes to produce it. The incarnation

* 1 Pet. 1.
12.

nation of Christ is *catena aurea*, a golden chaine made up of several links of Miracles. For instance, that * the Creatour of heaven should become a creature; that eternity should be born; that he whom the Heaven of heavens cannot contain, should be enclosed in the womb; that he who thunders in the clouds, should crie in the cradle*; that he who rules the starres, should suck the breasts; that he who upholds all things by the Word of his Power*, should himself be upheld; that a *Virgin* should conceive, that Christ should be made of a woman, and of that woman which himself made; that the creature should give a being to the Creatour; that the Starre should give light to the Sunne; that the branch should beare the Vine; that the mother should be younger than the child she bare, and the child in the womb bigger than the mother; that he who is a *Spirit* should be made

* *Creator
celi crea-
tura sub ca-
lo.*

* *Qui ton-
nit ruat in
celis, cla-
mat in cu-
nabulis.*

* *Hebr. 7.*

made *flesh* ; that Christ should be without father and without mother, yet have both ; without mother in the God-head, without father in the Man-hood ; that Christ being incarnate should have two natures (the divine and humane) and yet but one Person ; that the divine nature should not be infused into the humane, nor the humane mixed with the divine, yet assumed into the Person of the Sonne of God ; the humane nature not God, yet one with God. Here is, I say, a chaine of Miracles.

I acknowledge the mercy of the incarnation was great, we having now both *affinity* and *consanguinity* with Jesus Christ ; Christs *incarnation* is the Saints *inauguration*.

The *love* of Christ in the incarnation was great ; for herein he did set a *patterne* without a *parellet* ; in cloathing himself with our flesh which

which is but *walking ashes*, he hath sowed as it were sackcloth to cloth of Gold, the *humanity* to the *Deity*. But though the incarnation be so rich a blessing, yet it is hard to say which is greater, the *Mercy* or the *Mystery**. It is a sacred depth, how doth it transcend reason, and even puzzle faith! *We know but in part*, we see this only *in a glass darkly*, but in heaven our knowledge shall be cleared up, we shall fully understand this divine riddle.

*1 Tim. 3.
16.

3. The Mystery of *Scripture*:
The hard knots of *Scripture* shall be untied, and dark *Prophecies* fulfilled. There is a sacred depth in *Scripture* which we must adore: some places of *Scripture* are hard in the sense, others dark in the phrase, and cannot well be translated in regard of ambiguity; one *Hebrew* word having such various and sometimes contrary significations, that it is very difficult to know which

3,

which is the genuine sense. As it is with a traveller which is not skill'd in his way, when he comes to a turning where the way parts, he is at a stand, and knowes not which way to take ; such difficulties and labyrinths are there in Scripture. It is true, all things purely necessary to salvation ; are cleare in the Word of God ; but there are some *βαθύ* ; some sacred depths that we cannot fathom ; and this may make us long after Heaven, when our light shall be clear. So for Prophecies, some are very abstruse & profound ; Divines may shoot their arrows, but it is hard to say how near they come to the mark : 'tis dubious whether in such a particular age and century of the Church, such a Prophecy was fulfilled. The *Jewes* have a saying when they meet with an hard Scripture they understand not , *Elias* will come and interpret these things to us* ; we expect not *Elias*, but when we are in heaven we shall

* *Elias* veniet & solvet nodos.

shall understand Prophecies , our knowledge shall be clear.

4. The great Mystery of *Providence* shall be cleared up. *Providence* is *Regina mundi*, the Queen of the world ; it is the hand that turnes all the wheels in the universe ; *Chrysostome* calls it the Pilot that steeres the ship in the Creation. *Providences* are often dark , God writes sometimes in short-hand : the characters of *Providence* are so various and strange , and our eyes are so dimme, that we know not what to make of *Providence* : hence we are ready to censure that which we do not understand : we think that things are very excentrick and disorderly ; Gods *Providence* is sometimes secret, alwayes wise. The dispensations of *Providence* are often sad, judgment beginning at the house of God, and the just man perishing in his righteousness, Eccl. 7. 15. that is , while he is pursuing a righteous cause :

4.

cause : though his way be *pious*, it is not alwayes *prosperous* : and on the other side, those that work wickednesse are *set up*, yea, *they that tempt God are delivered*, Mal. 3. 15. Though now our candle be in a dark lant-horn, and the people of God cannot tell what God is a doing, yet when they are in heaven they shall

*Joh. 13. 7 see the reason of these transactions *: they shall see that every Providence served for the fulfilling of Gods Promise, viz. *that all things shall work together for good*, Rom. 8. 28. In a Watch the wheelles seem to move crosse one to another, but all carry on the motion of the Watch, all serve to make the Alarm strike; so the wheelles of Providence seem to move crosse, but all shall carry on the good of the elect; all the lines shall meet at last in the centre of the Promise; in heaven, as we shall see Mercy and Justice, so we shall see Promises, and Providences kissing

kissing each other : *Our light shall be cleare.* When a man is at the bottom of an still, he cannot see very far : but when he is on the top, he may see many miles distant. Here the Saints of God are in the *valley of tears*, they are at the bottome of the hill, and cannot tell what God is a doing : but when they come to heaven, and shall be on the top of the mount, they shall see all the glorious transactions of Gods Providence, never a Providence but they shall see either a wonder or a mercy wrapt up in it. A Limner at the first, makes but a rude draught in the picture, here an eye, there an hand, but when he hath limn'd it out in all its parts and lineaments, and laid them in their colours, it's beautiful to behold. We that live in this age of the Church, see but a rude draught, as it were some dark pieces of Gods Providence represented, and it is impossible that

N

we

we should judge of Gods work by pieces; but when we come to heaven and see the full body and portraiture of Gods Providence drawn out in its *vive* colours, it will be a most glorious sight to behold: Providence shall be unridled.

5. The Myſtery of *hearts*. We shall see an heart-anatomy, Eccles.^{11.}
^{14.} 12. 14. *For God shall bring every work into judgment with every secret thing.* We shall see the designes and cabinet-counsels of mens hearts discovered; then the Hypocrites mask shall fall off. O the black conclave that is in the heart of man *! *The heart is deep*: it may be compared to a River which hath faire streames running on the top, but when this River comes to be drained, there lies abundance of vermine at the bottome: thus it is with mans heart, there are faire streames running on the top, a civil life, a religious profession, but at the day

*Psal. 64. 6

day of judgment, when God shall drain this river, and make a discovery of hearts, then all the vermine of ambition, covetousnesse, shall appear, all shall come out: then we shall see whether *Fehns* design was zeal for God, or the Kingdom: we shall see clearly whether *Fezabel* had more minde to keep a fast, or to get *Naboth's* Vineyard: then we shall see whether *Herod* had more mind to worship Christ, or to worry him; all the secrets of mens hearts shall be laid open. Methinks, it would be worth dying to see this sight. We shall then see who is the *Achan*, who the *Judas*; the womens paint falls off from their faces when they come near the fire; before the scorching heat of Gods justice, the hypocrites paint will drop off, and the Treason hid in his heart will be visible: These mysteries will God reveal to us: our knowledge shall be clear.

CHAP. XI.

The sixth Prerogative Royal.

6.

THE next Priviledge, is, Our
*Love shall be perfect :** Nulla
virtus sine
charitate.

Aquin.

2. 2^a qu.

23. a. 7.

* Πᾶς ὁ
μείζων ἢ
ἀγαπᾷ,
τῷ θεῷ οὐκ
ἀγαπᾷ.

Διαβόλ.

vav.

Chryf. in

1^a Cor. 13.

34

1.

* Love is the Jewel with
which Christ's Bride is a-
dorned : in one sense it is more ex-
cellent than Faith; for *Love never*
ceaseth, 1 Cor. 13. 8. The spouse shall
put off her Jewel of Faith, when she
goes to heaven; but she shall never
put off her jewel of Love * : Love
shall be perfect.1. Our love to God shall be
perfect : The Saints love shall
be joyned with reverence; for a fi-
lial disposition shall remaine, but
there shall be no servile fear in hea-
ven. Horrour and trembling is
proper to the damn'd in hell; though
in

in heaven there shall be a *reverencing* fear, yet a *rejoycing* fear : we shall see that in God which will work such a delight that we cannot but love him : And this love to God shall be, 1. *A fervent love*. We love him here *secundum studium*, there *secundum actum*, (as the Schoolmen speak : Our love to God in this life is rather a desire, but in heaven the smoak of desire shall be blown up into a flame of love, we shall love God with an intensenesse of love ; and thus the *Saints* shall be like the *Scraphims* who are so called from their *burning* *. Here our love is שרף. lukewarme, and sometimes frozen : a childe of God weeps that he can love God no more ; but there is a time shortly coming when our love to God shall be fervent , it shall burn as hot as it can ; the damned shall be in a flame of fire, the elect in a flame of love. 2. *A fixed love*. 2. Alas, how soon is our love taken off

off from God ! other objects presenting themselves, steale away our love. *Your goodnesse is like a morning cloud, and as the early dew it goeth away* * : In the morning you shall see the grasse covered with drops of dew, as so many pearles, but before noon all is vanished : so is it with our love to God : perhaps at a Sermon, when our afflictions are stirred, the heart melts in love : and at a Sacrament, when we see Christs blood as it were trickling down upon the crosse, some love-drops fall from the heart ; but, within a few dayes all is vanished, and we have *lost our first-love* ; this is matter of humiliation while we live. But O ye Saints, comfort your selves, in heaven your love shall be *fixed*, as well as *fervent* ; it shall never be taken off from God any more : such beauty and excellency shall shine in God, that as a divine loadstone it will be alwayes drawing

ing your eyes and hearts after him.

2. Our love to the *Saints* shall be perfect : Love is a sweet harmony, a tuning and chiming together of affections*.

2.

It is our duty to love the Saints, 1. Though they are of *bad dispositions* ; sometimes their nature is so rugged and unhewn, that grace doth not cast forth such a lustre ; it is like a gold-ring on a leprous hand, or a Diamond set in iron : yet if there be any thing of Christ, it is our duty to love it.

* Non erit invidia disparis clariatatis quierit in omnibus unitas charitatis. Aug in Joh. Hem. 3.

2. Though they *in some things differ from us*, yet if we see Christ's image and pourtraiture drawn upon their hearts, we are *to seperate the precious from the vile*. But alas, how defective is this grace ? how little love is there among Gods people ? *Herod and Pilate* can agree : wicked men unite, when Saints divide. For the divisions of *England* there are *great thoughts of heart*. Contentions were never more hot, love

never more cold. Many there are whose musick consists all in discord, whose *harp* is the *Crosse*; that pretend to love *truth*, but hate *peace* *. Divisions are Satans Powder-plot, to blow up Religion. Histories relate that in the time of the Emperour *Commodus* the *Temple of Peace* at *Rome* was burned down to the ground, it was a state-ly Edifice, richly adorned with donaries of gold and silver; the burning of this *Temple* was very ominous, and did presage warre among the *Romans*. I may too truly allude; sinne kindled the fire of separation, and this fire hath burned down the *Temple of peace* in *England*, and now we are crumbled into factions*, as if the Church of God were *divisibilis in semper divisibilia*. For these things there are great thoughts of heart *. It were not strange to hear the harlot say, Let the childe be divided; but to

* In minu-
cula frustu-
la divisi.

Aug.

* Pejus est
scindere
Ecclesiam
quam sa-
crificare
idolo. Cy-
prius.

to hear the mother of the child say so, this is sad. If Pope, Cardinal, Jesuite, all conspire against the Church of God, it were not strange; but for one Saint to persecute another, this is strange. For a Wolf to worry a Lamb is usual; but for a Lamb to worry a Lamb is unnaturall. For Christs Lilly to be among the thornes, is, ordinary; but for this Lilly to become a thorn, to teare and fetch blood of it self, this is strange! How will Christ take this at our hands? Would he not have his Coat rent, and will he have his Body rent? O that I could speak here *weeping*! Well, this will be a foyle to set off heaven the more; there is a time shortly coming, when our love shall be *perfect*, there shall be no difference of judgment in heaven; there the Saints shall be all of a piece. Though we fall out by the way, and about the way, we shall

shall all agree in the journys end. The *Cherubims* representing the Angels, are set out *with their faces looking one upon another*; in this life Christians turn their backs one upon another, but in heaven they shall be like the *Cherubims* with their faces looking one upon another. It is observed, that the Olive-tree, and the Myrtle have a wonderful sympathy, and if they grow neer together, will mutually embrace, and twist about each others roots and branches. Christians in this life are like tearing brambles, but in heaven they shall be like the Olive and Myrtle sweetly embrace one another. When once the blessed Harp of Christs voice hath sounded in the eares of the Saints, the evil spirit shall be quite driven away. When our strings shall be wound up to the highest peg of glory, you shall never hear any more discord in the Saints Musick. In heaven there shall be a perfect Harmony.

CHAP.

CHAP. XII.

The seventh Prerogative Royal.

THe next glorious privilege to come is the Resurrection of our bodies. *Trajan* his ashes after death were brought to *Rome*, and honoured: being set upon the top of a famous pillar: So the ashes of the Saints at the resurrection shall be honour'd, and shine as silver dust. This is an Article of our faith. Now for the illustration of this, there are three things considerable: 1. That there is such a thing as the Resurrection. 2. That this is not yet past. 3. That the same body that dies shall rise again.

7.

I. I

I.

* *Sublata
fide resur-
rectionis,
torem Reli-
gionis edi-
ficium cor-
ruit; &c.*

I. I shall prove the Proposition that there is a Resurrection* of the body. There are some of the Sadducees opinion, that there is no resurrection, then *let us eat and drink, for to morrow we die*, 1 Cor. 15. 32.

To what purpose are all our prayers and tears? And indeed it were well for them who ate in their life-time as brute beasts, if it might be with them as beasts after death; but there is a resurrection of the body*, as well as an ascension of the soul*; which I shall prove by two Arguments.

* Joh. 11.
24.
* 1 Cor. 15.
12, 12.

I.

I. Because Christ is risen, therefore we must rise: the head being raised, the rest of the body shall not alwayes lie in the grave; for then it would be an head without a body: his rising is a pledge of our resurrection, 1 Thes. 4. 14.

2.

2. *Ex Aequo*, in regard of justice, and equity; the bodies of the wicked have been *weapons of unrighteousnesse*, and have joyned with the soul

soul in sinne; their eyes have been a casement to let in vanity, their hands have been full of bribes, their feet have been swift to shed blood; therefore justice and equity require that they should rise again, and their bodies be punished with their souls. Again, The bodies of the Saints have been *members of holinesse*: their eyes have dropped down tears for sinne, their hands have relieved the poor, their tongues have been trumpets of Gods praise, therefore justice and equity require that they should rise again, that their bodies as well as their soules may be crown'd. There must be a resurrection, else how should there be a remuneration? We are more sure to arise out of our graves than out of our beds. The bodies of the wicked are locked up in the grave as in a prison, that they may not infest the Church of God; and at the day of judgement they shall be brought out
of

of the prison to tryal : and the bodies of the Saints are laid in the grave as in a bed of perfume, where they mellow and ripen against the resurrection.

Noah's olive-tree springing after the flood, the blossoming of *Aron's* dry rod, the flesh and sinews coming to *Ezekiel's* dry bones, what were these but lively emblems of the resurrection?

2.

2. That this resurrection is not yet past. Some hold that it is past, and make the *Resurrection* to be nothing else but *Regeneration*, which is call'd a rising from sinne, and a

*Col. 3. 1. *being risen with Christ* [†]; and do affirme, that there is no other resurrection but this, and that only the soul is with God in happinesse, not the body. Of this opinion were *Hymeneus* and *Philetus*, 2 Tim. 2. 18. But the rising from sinne is call'd the *first resurrection*, Rev. 1. 6. which implies that there is a second resurrection; and that *second* I shall prove

out

out of *Dan. 12. 2.* And many of them that sleep in the dust of the earth, shall awake; he doth not say they are already awake, but they shall awake.

And *Joh. 5. 28.* The hour is coming, *Joh. 5. 28.* in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Observe, Christ doth not say, they are come forth of the grave already, but they shall come forth.

Here a question may be moved, *Quest.* Whether the bodies of some of the Saints are not in Heaven already, then it will seem that their resurrection is not yet to come: as we read that *Elias* was taken up to heaven in a fiery chariot: and *Enoch*, *Heb. 11. 5.* was translated, that he might not see death.

Answ. I know the Question is *Answ.* controverted among Divines: and should

should it be granted that they are bodily in Heaven by *an extraordinary writ*, or dispensation from God, this doth not at all disprove a generall resurrection to come. But there are some reasons do incline me to think that *Enoch* and *Elias* are not yet bodily in Heaven, nor shall be till the resurrection of all flesh, when the rest of the Elect, like a precious crop, being fully ripe, shall be translated into glory. The first is *Heb. 11. 13.* where it is said, *These all died in faith*, where *Enoch* was included. Now why we should restraints this word *στοι*, [*these*,] only to *Abel*, *Noah*, *Abraham*, and not also to *Enoch*, I see no rational ground.

Quest. *Quest.* But is it not said, he was translated, *that he might not see death*? How can these two stand together, that *Enoch* died, yet he did not see death?

Answ. *Answ.* This word, *μὴ ἰδεῖν θάνατον*, that he might not see death, I conceive

ceive, (*with some Divines*) the meaning is, that he might not see it in that painful and horrid manner as others: his soul had an easie and joyful passage out of his body; he died not after the common manner of men^{*};

<sup>*Pet. Mar-
tyr.</sup>

Seeing and feeling, are in Scripture oft exegetically, the one is put for the other.

2. My second Argument, is,
1 John 3. 2. *We know*, ἐὰν ὀράμεθα αὐτόν, *when he shall appear, we shall be like him.* We read in Scripture but of two *Appearings* of Christ; his appearing in the flesh; and his appearing at the day of judgement. Now his appearing in this text, must needs be meant of his last appearing; And what then? then saith the Apostle, *we shall be like him*, that is, *in our bodies*, Phil. 3. 21. *The spirits of just men being already made perfect*, Heb. 12. 23. Whence I infer, *Enoch* is not yet ascended bodily into heaven, because none of the bodies of the Saints shall

2.

be fully made like Christ till his second appearing. 3. Besides this may

3. be added the judgement of many of the Fathers, who were pious and learned. It is not probable that *Enoch* and *Elias* should be taken up in their bodies into heaven, saith *Peter Martyr*; and he urgeth that

* Joh. 3. 13 saying of our Lord, * *No man hath ascended into heaven, (that is, saith he, corporeally) but the Son of man that descended from heaven.* Of this opinion also is *Oecolampadius*, *Martinus Borrhaeus*, and learned

Dr. Fulk. Doctor *Fulk*, who in his marginal notes upon the 11th to the *Hebrewes*, hath this descant: "It appeareth
 "not, saith he, that *Enoch* now li-
 "veth in body, no more than *Moses*,
 "but that he was translated by
 "God out of the world, and died
 "not after the common manner of
 "men. And concerning *Eliah*, the
 same reverend Author hath this
 passage: "It is evident, that he was
 taken

“taken up alive, but not that he
 “continueth alive. *And again, Be-*
 “cause we read expressly, that he
 “was taken up into heaven, *2 Kings*
 “*2. 11.* it is certaine, (*saith he*) that
 “his body was not carried into hea-
 ven. Christ being the first that in
 perfect humanity ascended thither,
1 Cor. 15. 20. *Christ is become the*
first fruits, of them that sleep : He is
 called the *First-fruits*, not only be-
 cause he was the most *excellent*, and
sanctified the rest, but because he
 was the first Cluster which was ga-
 thered, the First that went up in a
 corporeal manner into the *Seat of*
the Blessed. For my part, I see not
 how Christ could properly be called
 the *First-fruits*; if *Enoch*, and *Elijah*
 were bodily in heaven before him.
 Hence we see that the Resurrection is
 yet to come.

3. The third thing is, That at
 the resurrection every soul shall have
its own body : the same body that

* *Cypri. n.*

dies shall arise. Some hold that the soul shall be cloathed with a new body, but then it were improper to call it a *Resurrection* of the body, it should be rather a *Creation*. It was a custome in the *African Churches**, to say, I believe the resurrection *hujus carnis*, of this body. I confesse, the doctrine of the Resurrection is such, that it is too deep for reason to wade, you must let faith swim. For instance, Suppose a man dying, is cast into the Sea, several fishes come and devour him, the substance of his body goes into these fishes, afterwards the fishes are taken and eaten, and the substance of these fishes goes into severall men; now how this body, thus devoured, and as it were crumbled into a thousand fractions should be raised the same individuall body, is infinitely above reason to imagine, we have scarce faith enough to believe it.

*Quest.**Quest.* How can this be?*Ans.*

Answ. To such I say as our blessed Saviour, *Matth. 22. 19. Ye erre, not knowing the Scriptures, nor the power of God.* 1. *Not knowing the Scriptures* : The Scripture tells us expresly, that the same body that dies shall rise again, *Job. 29. 26. In my flesh shall I see God, not in another flesh.* And *vers. 27. My eyes shall behold him,* not other eyes, So *1 Cor. 15. 53. This mortal shall put on immortality* * : not another mortall, * *τὸ θνή-
σκον τὸ θνήσκον.* And, *2 Cor. 5. 10.* That every one may receive the things done in his body, &c. not in another body. Death in Scripture is called a *sleep* ; it is farre easier with God to raise the body, than it is for us to awake a man when he is asleep.

2. Ye erre, not knowing the power of God : that God who of nothing created all things, cannot he reduce many things to one thing ? When the body is gone into a thousand substances, cannot he make an abstrac-

on, and bring that body together again? Do we not see the Chymist can out of several mettals mingled together, as gold, silver, alcury, extract the one from the other, the silver from the gold, the alcury from the silver, and can reduce every metall to its own species or kinde? and shall we not much more believe that when our bodies are mingled and confounded with other substances, the wise God is able to make a divine extraction, and re-invest every soul with its own body?

Use I. *Use I.* This is comfort to a childe of God? As Christ said to *Martha* Joh. 11. 23. *Thy brother shall rise again*: so I say to thee, thy body shall rise again. The body is sensible of joy as well as the soul, and indeed, we shall not be perfect in glory till our bodies be re-united to our souls. Therefore in Scripture, the doctrine of the Resurrection is made
Isa. 26. 19. matter of joy and triumph, *Isa. 26.*
19. Thy

19. *Thy dead men shall live, together with my dead body shall they arise: Awake and sing ye that dwell in the dust.*

Death is as it were the fall of the leafe, but our bones *shall flourish as an herb*, in the spring of the resurrection. That body which is mouldred to dust shall revive. Sometimes the Saints do sowe the Land

with their bodies, *Psal. 142. 7.* and water it with their blood, *Psal. 79. 3.* Psa. 142. 7.
Psa. 79. 3.

But these bodies, whether imprisoned, beheaded, sawn asunder, shall arise and sit down with Christ upon the Throne. O consider what joy will there be at the re-uniting of the body and soul at the resurrection! As there will be a sad meeting of the body and soul of the wicked, they shall be joyned together as briars to scratch, and teare one another. So what unspeakable joy will there be at the meeting together of the soul and body of the Saints? how will they greet one

another (they two being the nearest acquaintance that ever were) what a welcome will the soul give to the body? O blessed body, thou didst suffer thy self to be martyr'd, and crucified, thou wert kept under *by watchings, fastings, &c.* when I prayed thou didst attend my prayers with hands lifted up, and knees bowed down. Thou wert willing to *suffer* with me, and now thou shalt *reigne* with me; cheare up thy self my deare friend; thou wert sowne as seede in the dust of the earth with ignominy, but now art raised in glory; thou wert sown a natural body, but now art raised a spiritual body*. O my deare body,

43. I will enter into thee again as an heavenly sparkle, and thou shalt cloathe me againe as a glorious vestment.

Use 2.

Use 2. It shewes the great love and respect God beares to the weakest believer; God will not glorifie the bodies

dies of his dearest and most eminent Saints, not the Patriarchs or Prophets, nor the body of *Moses, Elias*, till thou risest out of thy grave. God is like a Master of a Feast, that stays till all his guests are come. *Abraham* the father of the faithful, must not sit down bodily in heaven, till all his children are born, and the body of every Saint perfectly mellow and ripe of the resurrection.

3. If the bodies of the Saints must arise, then consecrate your bodies to the service of God : these bodies must be made one with Christs body. The Apostle makes this Use of the Doctrine of the resurrection, 1 Cor. 6. 14. *And God hath both raised up the Lord, and will also raise up us by his owne power : there is the Doctrine. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? ver. 15. there is the Use.*

3.

Use. It is enough for wicked men, to adulterate and defile their bodies. The drunkard makes his body a tunnel for the wine and strong drink to run thorow. The Epicure makes his body a living tombe to bury the good creatures of God. The adulterer makes his body a stewes. The body is called a *vessel* in Scripture *; these vessels will
 * 1 Thes. 4
 4. be found musty at the resurrection, fit only to hold that wine which you reade of, *Psal. 75. 8. In the hand of the Lord there is a cup, and the wine is red*; this is the wine of Gods wrath. It is enough for those bodies to be defiled which shall be joyned to the devil : but you that are believers, that expect your bodies should be joyned with Christs body, oh cleanse these vessels; take heed of putting your bodies to any impure services. *Present your bodies, a living sacrifice*, Rom. 12. 1. Have a care to keep all the passages and
 cinque-

cinque-ports, sometimes the devil comes in at the eye; therefore *Job made a covenant with his eyes*: and goes out at the tongue; therefore *David set a watch before his lips*. Surely those that have their hearts sprinkled from an evil conscience, that is, the guilt of known sin, will have a care to have *their bodies washed with clean water**.

*Heb. 10.
22.

CHAP. XIII.

The Eighth Prerogative Royal.

I Proceed now to the next Privilege which is to come, viz. The bodies of the Saints shall be enamel'd with glory. In this life the body is infirme, Physicians have much ado to piece it up; 'tis like a picture out of frame, or
an

8.

Δυσχε-
στία.

an house out of repair, every storm of sicknesse it raines thorow. *O anima, quàm deforme hospitium nacta es!* How doth the excellent soul oft lodge in a deformed body? The body is like a piece of rotten wood, diseases like wormes breed there, feavers, plurisies, aches, &c. But this body shall be made glorious at the resurrection, it shall neither have diseases nor defects; *Leah* shall no more complain of her blear eyes, nor *Barzillai* of his lameness. There are five properties of the glorified bodies.

- i. They shall be *agil* and nimble. The bodies of the Saints on earth are heavy and weary in their motion, but in heaven there shall be no elementary gravity hindering; but our bodies being refined, shall be swift and facile in their motion, and made fit to ascend, as the body of *Elias*. This is the Apostles meaning, when he calls it *τὸ ματνευματικόν*,
a spiri-

a *spiritual body** ; that is not only a *body* tunable and made fit to serve God without wearinesse, but a body that can move swiftly from one place to another. In this life the body is a great hinderance to the soul in its operation : *The spirit is willing, but the flesh is weak.* The soul may bring its action against the body ; when the soule would flie up to Christ, the body as a leaden lump keeps it down ; 'tis *vivum sepulchrum* : but there is a time coming when it shall be otherwise ; here the body is a *clog*, in heaven it shall be a *wing*. The bodies of the Saints shall be agil and lively, they shall be made fully subject to the soul, and so no way impede or hinder the soul in its progresse.

2. The bodies of the Saints shall be *transparent*, full of clarity and brightnesse ; as Christs body when it was transfigured, *Matth. 17. 2.* Our bodies shall have a divine lustre
put

2.

put upon them: here they are as iron when it is rusty, there they shall be as iron when it is filed and made bright: they shall shine, *tanquam Sol in fulgere*, saith *Augustine*, as the Sun in its splendour; nay, seven times brighter saith *Chrysostome*: here our bodies are as the gold in the ore, drossie and impure; in heaven they shall be as gold when it sparkles and glisters: so cleare shall they be, that the soule may sally out at every part, and sparkle through the body as the wine through the glasse.

3. They shall be *amiable*. Beauty consists in two things. 1. Symmetry and proportion, when all the parts are drawn out in their exact lineaments. 2. Complexion, when there is a mixture and variety in the colours, *white and sanguine*: thus the bodies of the Saints shall have a transcendency of beauty put upon them. Here the body is call'd a
vile

vile body * : Vile *ortu*, in its birth and * Phil. 3.
production : *de limo terra*, of the
dust of the earth : The earth is the
most ignoble element *. And vile * Job 30.
officio, in the use that it is put to,
the foule oft useth the body as * ὄπλον
a weapon to fight against God *. ἀδυναμία.
but this vile body shall be en- Rom. 6. 1
nobled and beautified with glo- 13.
ry; it shall be *made like Christs* * Phil. 3.
body *. 21.

How beautifull was Christs body
upon earth ! In it there was the Pur-
ple and the Lilly, it was a mirrour
of beauty : * For all deformities * Rivet,
of body issue immediately from Genebrard.
sinne, but Christ being con-
ceived by the holy Ghost, and
so without sin, he must needs * So Chry-
have a beautifull body, and in *sostome*,
this sense he was *fairer* * *than* hom. 8.
the children of men; Psal. 45. 2. *Augustine*,
There was graceful Majesty in his *Cassiodore*,
looks. Christs body, as some Wri- *Junius*,
ters aver, was so faire by reason of *Hierome*,
the sanctis. *Bernard*,
Serm. 1. de
omnib.

the beauty and grace which did shine in it, that no limner could ever draw it exactly, and if it was so glorious a body *on earth*, how great is the lustre of it now in heaven? That light which shone upon Saint *Paul* surpassing *the glory of the*
 * Aâ. 26. *Sun**; was no other than the beauty
 13. of Christs body in heaven; O then what beauty, and resplendency will be put upon the bodies of the Saints! they shall be made *like Christs glorious body.*

4. 4. The bodies of the Saints shall be *impassible*. Not but that the body when it is glorified shall have such a passion as is delightful, (for the body is capable of joy) but no passion that is hurtful ; it shall not be capable of any noxious impression ; in particular,

1. The bodies of the Saints shall be *free from the necessities of nature*, as hunger & thirst. Here we are pinch'd with hunger. *David waxed faint,*
 2 Sam.

2 Sam. 21. 15. Here we need the supplies of nature. Christ took *compassion on the multitude*, and wrought a miracle, lest they should *faint by the way*, Mat. 15. 32. Nature must have its recruits; these are as necessary to maintain life, as the oil is to maintain the lamp, but in heaven we shall hunger no more, *Rev. 7. 16.* Hunger implies a vacuity and want, which cannot be in heaven; there we need not pray, *Give us this day our daily bread.*

Quest. But doth not Christ say, *I will not drink this day of the fruit of the vine, untill that day when I drink it new with you in my Fathers Kingdom*; which implies there will be eating and drinking in heaven, and by consequence hunger? *Ans.* We must not understand the words literally; our Saviour only alludes to the metaphor of the vine; 'tis as if Christ had said, as drinking the fruit of the vine now with you, as

an action of familiarity and pleasantness, so when you shall be with me in the Kingdom of heaven, you shall be filled with such joy and delight, as if all the time were a time of feasting & banquetting. 2. Glorified bodies shall be free from the *infirmities of nature*, as cold and heat; heaven is a temperate zone: There is no nipping frost or scorching heat, nothing will be there in *extremity*, but joy.

3. The bodies of the Saints shall be free from the *burdens of nature*, as labour and sweating; no more plowing, or sowing: what needs that, when the Saints shall receive the full crop of joy? That look, as it is with an husband-man while he works in the field; he needs his hedging bill, his spade and mattock, &c. But let this man be advanced to the throne, and now there is no more use of spade, he is freed from all those labours: so though now we must *eat our bread in the sweat of our brows*, yet

yet when we are in heaven, and shall be advanced to the throne, there will be no more need of our working tooles; labour shall cease; our sweat, as well as our teares shall be dried up.

4. The bodies of the Saints shall be free from the injuries of nature, as sufferings: we run in the race of our life in a ring of misery, from one suffering to another, we do not finish our troubles, but change them: man is born to trouble*, he is the natural heire to it. Where the body is, there will afflictions like Eagles be gathered together*. Job was smitten with boyles, and Paul did bear in his body the markes of the Lord Jesus. Afflictions, like hard frosts, nip the tender buds of our comfort; but ere long the Saints shall be impassible, they shall have a protection from injuries granted them.

Job 5. 7.

* Luk. 17. 37.

5. The bodies of the Saints shall be immortal: here our bodies are still dying†; It is improper to ask

* S.
Quotidie enim dempta est aliqua pars vite & cum crescit vite, tum decrescit; Sen.

when we shall die, but rather when we shall make an end of dying : first, the infancy dies, then the childhood, then youth, then old age, and then we make an end of dying : it is not only the running out of the last sand in the glass that spends it, but all the sands that run out before. Death is a worm that is ever feeding at the root of our gourds : but in Heaven

1 Cor. 15. *our mortal shall put on immortality.*

As it was with *Adam* in innocency, if he had not sinned, such was the excellent temperature and harmony in all the qualities of his body, that it is probable he had not died, but had been translated from Paradise to Heaven. Indeed *Bellarmino* saith, that *Adam* had died though he had not sinned ; but I know no ground for that assertion, for sinne is made the formal cause of death* : however there's no such thing disputable in Heaven, the bodies there are

* Rom. 5.
12.

Lu. 20. 36. *immortal ; Luke 20. 36. Neither*
can

can they die any more. Heaven is an healthful aire, there is no sicknesse or dying; we shall never hear a passing-bell go any more: as our souls shall be *eternal*, so our bodies *immortal*. If God made Manna (which is in its selfe corruptible) to last many hundred yeares in the golden pot, much more is he able by a divine power, so to consolidate the bodies of the Saints, that they shall be preserved to eternity. *Rev. 21.4. And there shall be no more death:* our bodies shall run parallel with eternity.

CHAP. XIV.

The ninth Prerogative Royal.

THE next Priviledge, is, we shall be as the Angels in Heaven, *Matth. 22. 30.*

9.

Christ doth not say, we shall be Angels, but ὡς ἄγγελοι as the Angels*. *Qu.* How is that? *R.* Two ways.

* *Chrysost.*

I. I. In regard of *our manner of worship.* The Angels fulfill the will of God,

1. Readily.

2. Perfectly.

1. *Readily* : When God sends the Angels upon a Commission, they do not hesitate or dispute the case with God, but presently obey. The Angels are set out by the Cherubims, with *wings* displaid : this was not to represent their Persons (Spirits having no wings) but their Office ; to shew how ready they are in their obedience, it is as if they had wings, *Dan. 9. 21.* The man *Gabriel* (this was an Angel) *was caused to fly swiftly* : as soon as ever God speaks the word, the Angels are ambitious to obey ; now in Heaven we shall be as the Angels.
This

This is a singular comfort to a weak Christian : alas, we are not as the Angels in this life, when God commands us upon service, to mourne for sinne, to take up the Crosse, O what a dispute is there? how long is it sometimes ere we can get leave of our hearts to go to prayer? Jesus Christ went more willingly *to suffer*, than we do often *to pray*: how hardly do we come off in duty? God had as good almost be without it; Oh but (if this be our grief) be of good comfort, in Heaven we shall serve God swiftly, we shall be winged in our obedience, even *as the Angels*.

2. The Angels serve God *perfectly*: they fulfil God's whole will: they leave nothing undone; when God commands them upon duty, they can shoot to an haire's breadth. Alas, our services, how lame and bedrid are they? we do things by halves; instead of using the world

as if we used it not, we pray as if we prayed not, we weep for sinne as if we wept not : how many blemishes are there in our holy things? as the Moon when it shines brightest, hath a dark spot in it : how many graines should we want, if Christ did not put his merits into the scales? our duties, like good wine, do relish of a bad cask : the Angel pouring sweet odours into the prayers of the Saints, *Rev.* 8. 3. sheweth, that in themselves they yield no sweet favour, unlesse perfum'd with Christs incense; but in Heaven we shall be *ὡς ἄγγελοι*, even as the Angels, we shall serve God perfectly : how should we long for that time!

2. We shall be *ὡς ἄγγελοι* as the Angels in regard of *dignity*. There is no question, but in regard of our marriage-union with Christ, we shall be above the Angels, but behold our humane nature simply and intirely considered shall be parallel with

with the angelical. *Luk. 20. 36. they shall be ἰσᾱγγελοι, equall to the Angels.* I shall shew the dignity of the angelical nature, and the analogies between the Saints glorified, and the Angels. The dignity of the Angels appears.

1. In their *Sagacity*. The Angels (who are Gods courtiers) are wise intelligent creatures. *Tỹrus* in regard of wisdom is stiled a *Cherub*, or Angel, *Ezek. 28. ver. 3. 4, 16.* The Angels have a most criticall exquisite judgment; they are *discerning Spirits*: and thus the Saints shall be ὡς ἰσᾱγγελοι as the Angels, for wisdom and sagacity: Christ the *wisdome of God** is their *Oracle*. * 1 Cor. I. 24.

2. The dignity of Angels appears in their Majesty, an Angel is a beautiful glorious creature; *They saw Stephens face as if it had been the face of an Angel, Act. 6. 15.* The Angels are compared to *lightning*, in regard of their sparkling lustre, *Mat. 28. 3.* such beams of Majesty fall from

from the Angels that we are not able to bear a sight of them. *John the Divine* was so amaz'd at the sight of an Angel, that he fell at his feet to worship him, *Rev.* 19. 10. and thus shall we be *as the Angels*, for splendour, and Majesty. *Then shall the righteous shine forth as the Sun in the Kingdom of their Father*, *Mat.* 13. 43. not that the Saints shall not surpasse the Sunne in brightness, saith *Chrysostome*; but the Sunne being the most noble, and excellent creature, therefore our Saviour takes a resemblance thence to expresse the Saints glory: they shall not only be of a Sun-like, but Angel-like brightness. The beams of Christs glory will be transparent in them.

3. The dignity of Angels is seen in their *Power*. Ye Angels that *excel in strength*, *Psal.* 103. 20. we read of one Angel that destroyed an army of *an hundred, fourscore and five*

*five thousand at one blow**. An An-^{* Iſa 37.36}gel were able to look us dead : Thus shall we be *ὡς ἄγγελοι* as the Angels. Here we have our fainting fits, we wraſtle continually with infirmities ; but in heaven the weak reed shall be turn'd into a Cedar, we shall put on strength, and be as the Angels of God.

4. The dignity and nobility of Angels consists in their *purity*. Take away holineſſe from an Angel, and he is no more an Angel, but a devil. Thoſe bleſſed Spirits are ſinleſſe, ſpotleſſe creatures, no unholy thought enters into their mind ; they are Virgin-ſpirits ; therefore the Angels are ſaid to be *cloathed in pure white linnen*, Rev. 15. 6. And they are repreſented by the *Cherubims* overshadowing the Mercy-ſeat, which were made *all of fine gold*, to denote the purity of their eſſence : and in this ſence we ſhall be *ὡς ἄγγελοι* as the Angels of a refined ſublimated
na-

nature ! therefore the Saints are said to have *washed their robes, and made them white in the blood of the Lamb*, Rev. 7. 14. Christs blood washeth white ; and we read of *the Spirits of just men made perfect**.

*Heb 12.

23.

5. The dignity of Angels appears in their *immunity*. The Angels are *Priviledged Persons*, and thus shall we be as the Angels. There is a two-fold immunity. 1. We shall be priviledged from the *difficulties of Religion*. Duties are irksome to the flesh, but in heaven we shall be *as the Angels* ; no more praying or fasting, no more repenting, or mortification. When we are above sinne, then we shall be above ordinances: I do not say we shall be free from serving God, but we shall be freed from all that is tedious and unpleasant : the Angels serve God, but it is with chearfulnesse. 'Tis their heaven to serve God : when they are singing hallelujahs, they are ravished with

with holy delight : though being Spirits they need no food , yea it is their meat and drink , to be doing the will of God. *The joy of the Lord is their strength.* Thus the Saints shall be as the Angels, *they shall rest from their labours*, Rev. 14. 13. They shall not rest from serving God, but from their labour in serving him. Their service shall be sweetned with so much pleasure and delight, that it shall not be a *taske*, but a *recreation*. What joy will it be to sing in the heavenly quire ? the Angels begin the musick , and the Saints joyn in the consort.

2. We shall be priviledged from the *immodesty of tentation*. The Angels those blessed spirits , have no temptations to sin : thus shall we be as the Angels. 'Tis sad to have atheistical , blasphemous thoughts forc'd upon us ; 'tis sad alwaies to be under the devils spout, to have tentations dropping upon us ; and
though

*Nulla ibi
insidiae
demonum,
Bern.

though we do not yield to the enemy, yet to have the garrison continually assaulted, is a great grief to a child of God; but this is a believers priviledge, he shall be shortly as the Angels, not subject to tentation. The devil is cast out of Paradise; the old Serpent shall never come into the new Hierusalem*. Heaven is set out by an exceeding high mountain, *Rev. 21. 10.* This Heavenly mount is so high, that Satans *fiery darts* cannot shoot up to it, 'tis above the reach of his arrow.

6. The dignity of Angels consists in their impeccability. The blessed Angels are not only without sin, (as the lapsed Angels were once) but they are in an impossibility of sinning. The Angels having a clear sight of God, they are by the sweet influence of that vision so inamour'd with the beauty and love of God, that they have not the least
mo-

motion or will to sinne. They are confirm'd by the power of God, saith *Austin*, that they cannot sin.

The Angels are immoveable in holinesse*; indeed *Origen* affirms that there is a possibility of sinning even in the Angels. But this opinion is, *Nazian- zene, Anselm, Cajetan, Aquinas.*

1. Contrary to the current of the Fathers,* the Angels are of that invincible sanctity, that they cannot be drawn by any violence to sinne, as *Damascen* speaks. *Gregorius magnus, Bede, Damascen.*

2. That it should be possible for the Angels to be stain'd with the least tincture of sinne, is repugnant to Scripture; for if the Angels may sin, then they may fall, *but they cannot fall. ** Ubi labes in caelo, ibi lapsus de caelo.*

The minor proposition is clear: elected Angels cannot fall; but the Angels are elected; the Apostle proves the election of Angels. *I Tim. 5.*

21. *I charge thee before God and the elect Angels.* The Angels are called *starres*, *Job 38. 7.* these angelicall stars are so fixed in the orbe of sanctity,

sanctity, that they cannot have the least erring, or retrograde motion to sinne; and doth not all this set forth the priviledge and comfort of believers? they shall be in this sence *ὡς ἄγγελοι*, as the Angels, in an impossibility of sinning; here it is impossible that we should not sinne, in heaven it is impossible that we should. There, we shall not only be exempted from the act, but from the captivity of sinning, for we shall be as the Angels of God: what a blessed priviledg is this! we that now are accounted *ὡς περιμαθάρματα ἢ περιημια*

* 1 Cor. 1. *as the off-scowring of men**, shall be
 13. *ὡς ἄγγελοι*, as the Angels.

Inference.

Oh how may this excite the most Prophane Persons to the study of piety! *flie from sinne*; that will not make you Angels, but
 Heb. 12. 14 Devils, *follow after holiness**; *διώκετε*, it alludes to huntsmen that follow the game with earnestnesse; pursue holinesse as in a chace: here is reason enough,

enough, you shall not only be with the Angels, but you shall be as the Angels, if while you live, you live as Saints, when you die, you shall be as Angels.

CHAP. XV.

The tenth Prerogative Royal.

THE next Priviledge to come, is the Vindication of Names, *Fulgentius* calls a good name *the godly mans heir*, because it lives when he is dead. 'Tis the best temporal blessing, yet all wear not this garland; Those which have a *good conscience*, have not alwayes a *good name*. The old Serpents spits his venome at the godly through the mouths of wicked men: it Satan cannot strike his *fiery dart* into our Conscience, he will put a *dead flie* into our Name. The people of God are represented to the world in a very sad manner; how
Q strangely

strangely doth a Saint look when he is put in the devils dresse ! as those Primitive Christians that were cloathed with Bears-skins, and painted with red devils. *Job* was represented to the world as an hypocrite, and by his friends too, which went near to him. *Paul* was called a seditious man ; and he suffered (in the opinion of some) as an evil doer, *2 Tim. 2. 9. Wherein I suffer trouble as an evil doer, even unto bonds :* he did not only bear Christs marks in his body, but in his Name. Our blessed Saviour was call'd a *deceiver of the people*. It hath ever been the manner of the wicked world, to paint Gods children in very strange colours. It is a great sin to defame a Saint, it is murder ; better take away his life than his Name ; it is a sinne which we can never make him reparation for ; a flaw in a mans credit, being like a blot in a white paper, which will never out ? The defaming

faming of a Saint is no lesse than the defaming of God himselfe, the Saints have Gods picture drawn in their hearts; a man cannot abuse the picture of *Cesar*, without some reflection upon *Cesars* person. Well, either God will cleare his peoples innocency here, which he hath promised, *Psal. 37. 6. And he shall bring forth thy righteousness as the light*: thy good Name may be in a cloud, but it shall not set in a cloud; or else at the day of judgement, then there shall be a Vindication of Names.

In this life the godly are called the troublers of *Israel*, they are seditious, rebellious, what not? but a day is shortly coming, when God himself will proclaim their innocency. Believe it, as God will make inquisition for *blood*, so for *Names*; The Name of a Saint is precious in Gods esteem, it is like a statue of gold which the polluted breath of

men cannot stain; and though the wicked may throw dust upon it, yet, as God will wipe away tears from the eyes of his people, so he will wipe off the dust from their Name.

The time is shortly coming when God will say to us, as once to *Fo-shua**, *I have rolled away the reproach of Egypt from off you*: Even as it was with Christ, the *Jews* rolled a great stone upon him, and as they thought, it was impossible he should rise again; but an Angel came and rolled away the stone, and he arose in a glorious triumphant manner; So it shall be with the godly, their good Name oft lies buried, a stone of obloquy and reproach is rolled upon them; but at the day of judgment, not an Angel, but God himself will roll away the stone, and they shall come forth from among the pots, where they have been blacked and sullied, * *as the wings of a Dove covered with silver,*

*Jesh 5 9

*Ps. 68 13

ver, and her feathers with yellow gold.
O what a blessed day will that be,
when God himself shall be the
Saints compurgator.

CHAP. XVI.

*The Eleventh Prerogative Roy.
al.*

TH E next blessed Priviledge, II.
is, the sentence of Absolu-
tion. Here take notice of
two things :

1. *The Proceſſe in Law*, Rev. 20. I.
12. *The bookes were opened.* It is a
metaphor taken from the manner of
our Courts of Judicature , where
there is the whole Proceſſe, every
circumſtance traversed , and the
Witneſſes examined : So here, *the
books are opened*, the book of Gods
Account, the book of Conſcience :

now observe, *another book was opened, which is the book of life*, that is, the book of Gods Decree, the book of Free-grace, the book that hath the Saints *Names* written in it, & their Pardon; and the elect shall be judged out of this book : surely the sentence cannot be dismall, when our Husband is Judge, and will judge us by the book of life.

2. 2. *The sentence it self*, Matth. 25. 34. *Come ye blessed of my Father :*
 1. which implies two things. 1. *The Saints acquittance :* the Curse is taken off, they have their discharge in the Court of Justice, and shall have the broad Seal of Heaven, Father, Son, and holy Ghost, all setting their hands to the Pardon, and this Christ shall proclaim. 2. It implies the *Saints Instalment*. *Come ye blessed.* As if Christ should say; Ye are the heirs apparent to the Crown of Heaven, Heaven is your freehold; come in ye blessed of the Lord,

Lord, enter upon possession. And this sentence can never be reversed to eternity; but as *Isaac* said, *I have blessed him, and he shall be blessed.* At the hearing of this comfortable sentence, O with what ineffable joy will the Saints be filled! it will be * like musick in the ear, and a Jubily * *Melodia in aure* in the heart. Even as *Elizabeth* once *Jubilum in corde.* said to the Virgin *Mary*, as soon as *Bern.* the voice of thy salutation sounded in my ears, *the babe leaped in my womb for joy*: so the heart of a believer will leap in him at the hearing of this blessed sentence, and be ready to leap out of him for joy. O what trembling now among the devils, what triumph among the Angels!

CHAP. XVII.

The last Prerogative Royal.

12.

THE last Priviledge to come is, God will make a publick and honourable mention of all the good which the Saints have done. This I ground upon three Scriptures, *Matth. 25. 21.* Euge, bone, serve, *Well done, thou good and faithful servant.* The world maligns and censures; when we discharge our conscience they say, *ill done;* but God will say, *well done,* thou good and faithful servant; he will set a trophy of honour upon his people, *Matth. 25. 35.* *I was an*
Mat. 25. 35 *hungered, and ye gave me meat; I was*
thirsty, and ye gave me drink; I was a
stranger, and ye took me in; naked, and
ye

ye clothed me, &c. King *Ahashuerus* had his book of Records; and when he did read in his book, he took notice of *Mordecai's* good service, and caused him to have publick honour*. Be assured, God hath *his book of Record*, and will openly take notice of all the good service you have done, and he himself will be the Herald to proclaim your praises, 2 Cor. 4. 5. *Then shall every man have praise of God.*

*Esth. 6.
Ver. 1. 10.

I speak this the rather, to encourage you in Gods service, Perhaps thou hast laid out thy self for the Cause of God, and thou seest Providence blows upon it, and thou be- gineest to think, it was a desperate venture, all is lost. No; thy Faith and Zeal is recorded, thy Name is taken in Heaven, and God will shortly give thee a publick testimonial of honour, *Well done, thou good and faithful servant.* What a whet- stone is this to duty? how should it adde

adde oyl to the flame of our devotion; thou perhaps hast prayed a great while, and watered this seed with thy tears; be of good comfort, thy tears are not lost, God bottles them as precious wine, and it is not long before he will open his bottle, and this wine which came from the wine-presse of thy eys, shall sparkle forth in the sight of men and Angels. Nay, God will not only take notice of what we have done for him, but what we would have done. *David* had an intention to build God an house, and the Lord did interpret it as if he had done it, 1 King. 8. 18. *Whereas it was in thy heart to build an house unto my Name, thou didst well that it was in thine heart* *.

*1 King. 8. 18. Intentional goodnesse is recorded, and shall adde to our Crown.

What a good God do we serve! who would ever change such a Master! it were, one would think, enough, that God should give us wages

ges for our work, (especially) seeing he gave us ability to work;)but that God should applaud us, *Well done!* Think how sweet it will be to hear such a word from God, how amazing and ravishing, when he shall say openly, These are the servants of the most high God, these are they that have feared an Oath, that have wept in secret for that which it was not in their power to reform; these are they that have kept their garments pure, that have valued my favour above life, that did rather choose to honour me than humour men: These are they that were willing to wash off the stains from the face of Religion with their blood, and to make my Crown flourish, though it were in their ashes. Well done, good and faithful servant, enter into the joy of your Lord; Thus shall it be done to them whom God delights to honour.

These are those glorious things
which

which are to come: I have led you up to the top of the mount and given you a prospect of Heaven, I have shewn it you at the little end of the Perspective; I shall say of this glory of heaven, as once the Queen of *Sheba* of *Solomons* pomp and magnificence*, *The half of it hath not been told.*

1 Kings 10.
7.

CHAP. XVIII.

The first Inference drawn from the Proposition.

Use 1. **I**T shewes us what an high valuation and esteem we should set upon the godly. They are, we see, men greatly in favour with God, as the Angel once proclaimed

ed to *Daniel*, * and they are in- *Dan. 9. 23

vested with glorious Priviledges;

they are of an heavenly descent,

born of the Spirit; and they are ve-

ry rich, for they are *Heires of the*

Kingdom *. God doth not onely

*Jam. 2 5.

laid out some parcels of land, or

divided heaven to them, as *Canaan*

was divided to *Israel by lot* * : The

* Josh. 15.

Tribe of *Judah* to inhabit in one

Country, the Tribe of *Reuben*, in

another, &c. God, I say, doth not

parcel out heaven thus to the

Saints : no, heaven is theirs with

all its *Perquisites*; with all its

Royalties, There are no enclosures

or Land-marks in heaven : There

can be no *confinement*, where every

thing is *infinite* : Oh what an high

value and estimate then should

be put upon the Saints ! they are

heirs ! How doth the world re-

spect great heirs ? What honour

then should we give to the godly !

πα'ντα υ'μῶν.

They are adopted into

all

all the stately priviledges of Heaven ! It is true, an heir under age may be kept short, but how rich is he when he is possessed of the inheritance ? how rich shall the Saints be, when God shall pour out of his love, and shall empty all the treasures of glory into them ! The Saints are *jewels*, but their worth and riches is not known, therefore they are trampled upon by the world. *It doth not yet appeare what they shall be* : all things are theirs.

CHAP. XIX.

The second Inference drawn from the Proposition.

Inform. **I**T shews us a maine difference between the godly and the wicked;
2 Branc. **I** *the*

the godly man hath all his *best things* to come, the wicked man hath all his *worst things* to come : as their way is different, so their end ; *Thou in thy life-time receivedst thy good things**, *Luk. 16. 25.
The wicked have all their good things here ; they have not only what heart can wish, but, *They have more than heart can wish*†. *Ps. 73. 7.
their worst things are to come: Why, what is to come ? the Apostle answers, *1 Thes. 1. 10. Wrath to come.*
And here I shall briefly shew you the wicked mans Charter : which consists in five things.

Sect. 1.

1. *The awakning of Conscience*: this is to come. Conscience is Gods deputy in the soul, his viceroy ; a wicked man doth what he can to unthrone conscience, and put it out of office. Conscience is Gods Echo, and sometimes it is so shrill and clamorous,

morous, that the sinner cannot endure the noise, but silenceth conscience, and at last by often sinning, conscience begins to be sleepy and seared; *having their conscience seared with an hot iron*, 1 Tim. 4. 2.

* Bernard.

* *Idco te
plango quia
te ipsum
non plan-
gis. Hier.*

this conscience is quiet, but not good, * for the *dumbnesse* of conscience proceeds from the *numbnesse of it** : It is with him as with a sick patient, who having a confluence of diseases upon him; yet being a sleep, is insensible of the pain. The consciences of many a man, is like the body of *Dionysius*, so grosse and corpulent, that though they did thrust needles into his flesh, he felt no pain. Time was when conscience was tender but by often sinning, he is like the Ostrich, that can digest iron; or as it is said of *Mithridates*, that by often accustoming his body to poyson, it never hurt him, but he could live upon it as his food; That sinne which
was

was before as the wounding of the eye, now is no more than the *cutting of the naile*; Well, there is a time coming when this sleepy conscience shall be awakened. *Belshazzar* was drinking wine in bowls, *but there came out fingers on the wall, and his countenance changed* *, there conscience began to be awakened. Conscience is like a looking-glasse, if it be foul and dusty, you can see nothing in it, but wipe away the dust, and you may see your face in it clearly : there's a time coming, when God will wipe off the dust from the glasse of a mans conscience, and he shall see his sins clearly represented. Conscience is like a Lion asleep, when he awakes he roars and tears his prey : when conscience awakes, then it roars upon a sinner, and tears him, as the devil did the man into which he entred; *Mark. 9. 22.* he rent him, and *threw him into the fire.* When *Moses* rod

R

was

was turned into a Serpent, he was afraid and fled from it, oh what is it when conscience is turned into a Serpent ! Conscience is like the Bee, if a man doth well, then conscience gives honey, it speaks comfort; if he do ill, it puts forth a sting : it is called a worm, *Mark.9.44. Where the worm never dies.* It is like *Prometheus's* Vulture, it lies ever gnawing: it is Gods blood-hound, that pursues a man. When the Jaylour* saw the prison doors open, and as he thought, the prisoners were missing, he drew his sword and would have killed himself : when the eye of conscience is opened, and the sinner begins to look about him for his evidences, Faith, Repentance, &c. and sees they are missing, he will be ready to kill himself : a troubled conscience is the first fruits of hell ; and indeed it is a *lesser hell*. That it is so, appears two ways.

- I. By the suffrage of Scripture,

Prov.

Prov. 18. 14. A wounded spirit who can bear? a wound in the Name, in the estate, in the body, is sad; but a wound in the conscience; who can bear? especially when the wound can never be healed: for I speak of such as awake in the night of death.

2. By the experience both of good and bad. 1. By the experience of *good men*: when the storm hath risen in their conscience (though afterwards it hath been allayed) yet for the present, they have been in the suburbs of hell! *David* complains of his *broken bones**, he was like a man that had all his bones out of joynt. What is the matter? you may see where his pain lay, *Psal. 51.*

21

3. *My sin is ever before me*; he was in a spiritual agony: it was not the sword threatened, it was not the death of the child, but it was the roarings of his conscience, some of Gods arrows stuck fast there:

* *Psal. 51. 2*

R 2

though

though God will not damn his children, yet he may send them to hell in this life.

2. By the experience of *bad men*, who have been in the perpetual convulsions of conscience : *I have sinned* saith *Judas* : before he was nibbling upon the silver bait, the thirty pieces ; but now the hook troubles him , conscience wounds him : such was *Judas* his horror, being now like a man upon the rack, that he hangs himselfe to quiet his conscience. This shews what the hell of conscience is , that men account death easie to get rid of conscience, but in * vaine : it is with them, as with a sick man, he removes out of one room into another , and changeth the aire, but still he carries his disease with him. Thou mayest think, O sinner, to laugh thy sinnes out of countenance , but what wilt thou do when conscience shall begin to flie upon thee, and shall examine

* *Nemo seipso
testis à seipso
recurre.*
Ibid.

amine thee with *scourgings**? it is a ^{* Act. 22.} mercy when conscience is awaken-^{24.} ed in time, but the misery is when the wound is too late, there being then no *balm in Gilead*.

Sect. II.

The second thing to come, is, His ^{2.} appearing before the Judge. * *For* ^{* 2 Cor. 5.} *we must all appear before the judge-*^{10.} *ment seat of Christ: Hierome* thought he ever heard that sounding in his ears, *Surgite mortui*, Arise ye dead, and come to judgement. What solemnity is there at an Assizes, when the Judge comes to the Bench, and the Trumpets are sounded? thus Christ the Judge shall be accompanied with Angels and Archangels, and the Trumpets shall be blown; *1 Thes. 4. 16. For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trump of God.* This is the great

and general Assizes, Then shall Christ sit down upon the throne of Judicature, holding his sword in his hand, and a flame coming out of his mouth*. Now the sinner being summoned before him as a prisoner at bar, he hath his guilt written in his forehead, he is *αὐτοκατακριτός* condemned before he comes, I mean in his conscience, which is the consistory or petty Sessions: and appearing before Christ, he begins to tremble and be amazed with horror: and not being covered with Christs righteousness, for want of a better covering, he cries to the mountains to cover him: † *And the Kings and the great men said to the mountains and rocks fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb.* Nothing so dreadful as the sight of mercy abused. Now the Lamb will be turned into a Lion, and he who was once a Saviour, will be a Judge.

Sect. 3.

Sect. III.

The third thing to come, is, *his* 3.
Charge read : I will reprove thee,
 and set thy sins in order before thee,
 Psal. 50. 21. As God hath a bottle
 for teares, so he hath a book to regi-
 ster mens finnes, Rev. 20. 12. * *The* Rev. 20.
books were opened. 12.
 Oh what a black
 charge will be read against a sin-
 ner ! not only the finnes which have
 damnation written in their fore-
 head, as drunkenness, swearing, blas-
 phemy, shall be brought into the
 charge, but those finnes which he
 slighted ; As,

1. *Secret finnes*, such as the world 1.
 never took notice of : many a man
 doth not forsake his sins, but grows
 more cunning : with the Vintner ;
 he pulls down the bush, but his
 heart gives as much vent to sin as
 ever, his care is rather that sinne
 R 4 should

should be *covered* then *cured* : Not unlike to him that shuts up his shop-windows , but follows his trade within doors : he sits brooding upon sinne ; he doth with his sins as *Rachel* did with her fathers Idols, she put them under her that he might not find them ; so doth he put his
 Deut. 27. sins in a secret place : all these finnes
 15. shall be set in order before him : *Euk.*
 12. 2. *For there is nothing covered that shall not be revealed* : God hath a key
 Jer. 17. 19 for the heart.

2. *Little finnes* as the world calls them ; though I know no such thing as little treason ; the Majesty against which it is committed , doth accent and inhance the sinne. Besides, little finnes (suppose them so) yet multiplied, become great. What is lesser than a grain of sand ? yet when multiplied, what is heavier than the sands of the sea ? a little summe multiplied is great ; a little sinne unrepented of will damne ;
 as

as one leak in the Ship, if it be not
lookt to, will drown*. You would
think it is no great matter to forget
God, yet *Psal. 50. 22.* it hath a hea-
vy doom. The non-improvement
of Talents, the world looks upon as
a small thing; yet we read of him
that *hid his Talent in the earth*, Mat.
25. 25. he had not spent it; only not
trading it, is sentenced.

* *Navis si
unam ba-
buerit ta-
bulam per-
foratam,
mergitur
fluctibus.*
Aug Tom
4. de salu-
tar. doc.

3. *Sinnes* that in the eye of the
world were looked upon as *graces*;
finnes that were coloured and mas-
qued over with *Zeal of God*, and
good intentions, &c. men put fine
glosses upon theit finnes, that they
may obtaine credit, and be the more
vendible. It is said of *Alcibiades*,
that he embroidered a curtain with
Lions and Eagles, that he might
hide the picture under, full of Owls
and Satyres*. So doth Satan em-
broider the curtaine with the image
of Vertue, that he may hide the foul
picture of sinne under. The devil is
(like

3.

* *Plutarch,*

like the Spider, first she weaves her web, and then hangs the flie in it: so he helps men to weave the web of sinne with religious pretences, and then he hangs them in the snare; all these sinnes shall be read in the sinners charge, and set in order before him.

Sect. IV.

4. The next thing is, The passing of the sentence, *Mat. 25. 41. Ite maledicti, Depart from me ye cursed.* At the hearing of this sentence, the heart of a sinner will be rent thorow with horror; that heart which before would not break with sorrow for sinne, shall now break with despair. At the pronouncing of this dreadful sentence, *depart from me*, the sinner would be glad if he could depart from himself, and be annihilated; O it will be a sad departing! We use to say, when a man is dead,
he

he is departed ; but this will be a *departing* without a *deceasing*. As soon as Christ hath pronounced the curse, the sinner will begin to curse himself. Oh what have I been doing !

*I have layn in wait for my own blood **, ^{*Pro. I. 18}

I have twisted the cord of my own damnation. While he lived, he blessed himself ; oh how happy am I, how doth providence smile upon me ! *Psal. 49. 18. Though whilest he lived he blessed his soul*, yet when this sentence is passed, he is the first that will curse himself.

Sect. V.

5. The pouring out of the Vi- 5.
al, *Psal. 75. 8. For in the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out of the same.* This is the sad execution : hell is set out by *Tophet, Isa. 30. 33.* which was a place situated neare *Hierusalem **, ^{* Calvin.}
where

where they offered their children in the fire to *Moloch*. A Metaphor to figure out the infinite torments of hell : the sinner shall lie in the furnace of Gods wrath, and the breath of the Lord as a paire of bellows, shall blow the fire. Hell is said to be *prepared*, as if God had been sitting down to study and devise some exquisite torment : Hell is set out in one place by fire*, and in another place by darkness* ; to shew that hell is a fire *without light* : the hypocrite while he lived was all light, no fire ; and in hell he shall be all fire, no light ; nothing there to give comfort, no *musick* but the shriekes of the damned ; no *wine* but what is burnt with the flame of Gods wrath : *There shall be weeping, and wailing, and gnashing of teeth*. The weeping hypocrite shall go to the place of weeping : while he lived, he lifted up his eys in a false devotion, and now being in hell he shall lift

* Mat. 18. 8

* Mat. 12.

13.

lift up his eyes*. He that gnashed * Luk. 16.
 his teeth at the godly, shall now have
 gnashing enough, before he gnash-
 ed in *envy*, now in *despaire*; and this
 for ever. He will burn up the chaff
 with unquenchable fire*, the word * Mar. 3. 12
 unquenchable scorcheth hotter than
 the fire. The fire of hell is like
 that stone in *Arcadia* I have read of,
 which being once kindled, could not
 be extinguished. Eternity is the hell
 of hell; the losse of the soul is irrepa-
 rable; if all the Angels in Heaven
 should go to make a purse, they
 could not make up this losse. When
 a sinner is in hell, shall another Christ
 be found to die for him? or will the
 same Christ be crucified again*? oh * Si rursus
 no: they are everlasting burnings* anima, non
 Thus the sinner hath all his worst bitur? num
 things to come: but a believer hath potest alter
 all his best things to come, the things Christus
 which eye hath not seen; nor eare aut idem i-
 heard, viz. the beatifical vision, cerum cru-
 the crystal streames of joy that run cifi? pro
 illa? Bern.
 * Isa. 33. 14

at Gods right hand : his heaven is to come.

CHAP. XX.

A serious Scrutiny about the Believers Charter.

*Use 2.
Tryal.*

I Hear, me thinks, a Christian say, Great are the Priviledges of a Believer, but I fear I have no title to this glorious Charter: All depends upon an interest. Were there a dispute about our Estate, whether such an inheritance did belong to us, we would desire that there should be a trial in Law to decide it. Here is a large Inheritance, *things present*, and *things to come*; but the question is, whether we are the true Heirs to whom it belongs? now for the deciding this,
we

we must seriously examine what right we have to Christ, for all this Estate is made over to us *through Christ*: so in the text; All things are yours, and *ye are Christs*: There comes in the Title. Jesus Christ is the great Magazine and store-house of a Christian, he hath purchased heaven in his blood; now if we can say, *we are Christs*; then we may say, all things are ours.

Quest. But how shall we know *Quest.* that we are Christs?

Ans. Those that are Christs, *Ans.* *Christ is in them*, 2 Cor. 13. 5.

Know ye not that Christ is in you?

Quest. But how shall we know *Quest.* that.

Ans. If we are in the faith; *Ans.* It is observable, before the Apostle had said, *Know you not that Christ is in you*, first he puts this query *Examine whether you are in the faith.* Christ is in you, if you are in the faith:

faith : Here lies the question, Have you faith ? Now for the deciding this, I shall do two things : shew you first the essentials of faith, then the consequentials. 1. *The essentials of faith.* Faith ere it be wrought must have some preparatories : there must be some legal bruifings in the soul, some sense of unworthinesse : now to this blessed Grace of Faith, there are three things especially requisite.

Sect. I.

Shewing that knowledge is requisite to faith.

1.

The first is *Knowledge*. Faith is an intelligent grace ; though there may be knowledge without faith, yet there can be no faith without knowledge : *They that know thy Name will put their trust in thee*, Psalm. 9. 10.

* *Philo.*

* one calls it, *fides oculata*, quick-sighted

sighted faith. Knowledge must carry the torch before faith, *2 Tim. 1. 12.* For I know whom I have believed. As faith *without works* is dead, so faith *without knowledge* is blind. Devout ignorance damnes : which condemnes the Church of *Rome*, that think it a piece of their Religion to be kept in ignorance, these *set up an Altar to an unknown God* : they say, *Ignorance is the mother of Devotion* : but sure, where the Sun is set in the understanding, there must needs be night in the affections. So necessary is knowledge to the being of faith, that the Scripture doth sometimes baptize faith with the Name of knowledge, *Isa. 53. 11.* By his knowledge shall my righteous servant justify many; knowledge is put there for faith. Now this knowledge of Christ which goes before faith, or rather is the embrio and first matter of which faith is formed, consists in four things : The soule through this
S optick

optick glasse of knowledge, sees,

1. 1. A *preciousnesse* in Christ, he is the chief of ten thousand, *the pearl of price*. Christ was never poor, but when he had on our rags : there is nothing in Christ but what is precious ; he is precious in his Name, in his Nature, in his influences, in his Priviledges ; he is called a *precious stone* * ; he must needs be a *precious stone*, who hath made us *living stones*.

* 1st 28. 16.

2. 2. A *fulnesse* in Christ; *the fulnesse of the God-head*, Col. 2. 9. *all fulnesse*, Col. 1. 19. *a fulnesse of merit*; his blood able to satisfie his Fathers wrath, a *fulnesse of Spirit*; his grace able to supply our wants; by the one he doth absolve us, by the other he doth adorn us.

3. 3. A *sutableness* in Christ ; that which is good, if it be not *ad æquatum*, suitable, it is not satisfactory : If a man be hungry, bring him fine flowers, this is not suitable, he desires food : if he be sick,

sick, bring him musick, this is not
suitable, he desires Physick : in this
sense there is a suitability in
Christ to the soul ; he is (as *Origen*
speaks*) whatever is desirable. If
we hunger, he is the food of the
soul ; therefore he is called the *bread*
of life. If we are sick unto death,
his blood is the *balm of Gilead* ; he
may be compared to the trees of the
Sanctuary* , which were both for
meat and medicine.

* *Quicquid*
appetibile.

Orig.

* *Ezek 47.*
12.

4. A Propenseness and readiness in
Christ to give out his fulness; there's
bounty in Christ as well as beauty ,
Isa. 55. 1. Ho, everyone that thirsteth,
come ye to the waters : and he that
hath no money, buy and eat, &c. Be-
hold here at what a low price doth
God set his heavenly blessings ! it
is but a *thirsting*, bring but desires.
Behold the propenseness in Christ
to dispense and give out his fulness :
buy without money ; a strange kinde
of buying ! As he is all fulness

4.

*H. 30. 18

so he is all *sweetnesse*, of a noble and generous disposition; he doth not only invite us, but charge us upon paine of death to come in and believe: he threatens us if we will not lay hold of mercy: *he waits to be gracious*[†]. This is the *lenocinium*, and enticer of the affections: this draws the eyes and heart of a sinner after him: what are the blessed Promises but Christs golden Scepter held forth? what are the motions of the Spirit, but Jesus Christ *coming a wooing*? and such a knowledge and sight of Christ is necessary to usher in faith: *now* the soul begins to move towards him; he sees all this variety of excellency in Christ, and withal sees a *possibility*, nay, a *probability* of mercy: there is nothing that hinders him. God doth not exclude him unlesse he exclude himself. Then he thinks thus, What is it keeps me off from Christ? is it my unworthinesse?
be-

behold, there is merit in Christ : is it my wants? there is enough in the fountaine, and Jesus Christ doth not expect that I should carry any thing to him, but rather that I should bring something from him : he doth not expect that I should carry water to the well, only *an empty vessel* : why then should not this fulnesse in Christ be for me as well as others? While he is thus parlying with himself, the Spirit works a kind of persuasion, that Christ is willing that he in particular should taste of this mercy ; then follows the second act which faith puts forth, and that is *consent* ; Well, I will have Christ whatever it cost me.

Sect. II.

That consent is requisite to faith.

Though *Knowledge* be a necessary antecedent to *Faith*, yet is not

2.

enough, there must be secondly *consent*: Faith is seated as well in the heart and will, as in the understanding: as well as the affection, as in the apprehension *With the heart*

*Rom. 10 *man believes*^{10.}. Scepticks in Religion, may have a faith in the head, but not in the heart; they are more *Notion*, than *Motion*; the soul consents to have Christ, and to have him upon his own terms.

I. As an *Head*; the head hath a double office: it is the *fountain of spirits*, and the *seat of Government*: the head is as it were the Pilot of the body, it rules and steers it in its motion. The believer consents to have Christ not only as an Head to send forth spirits, that is *comfort*; but as an head to rule: A sinner would take Christs Promises, but not his Laws: he would be under Christs *benediction*, but not under his *jurisdiction*. A believer consents to have whole Christ, *non eligit objectum*,
he

he doth not pick and choose; but as he expects to sit down with Christ upon the Throne, so he makes his heart Christs Throne.

2. The believer consents to have Christ for better, for worse, a naked Christ, a persecuted Christ : faith sees a beauty and glory in the reproaches of Christ *, and will have Christ not only *in purple*, but when with *John Baptist* he is cloathed in *Camels haire*. Faith can embrace the fire, if Christ be in it. Faith looks upon the crosse, as *Jacobs* ladder, by which he ascends up to heaven : Faith saith, Blessed be that affliction, welcome that cross which carries Christ upon it.

3. The Believer consents to have Christ purely for love; if the wife should give her consent only for her husbands riches, she should marry his estate rather than his person; it were not properly to make a marriage with him, but rather to make

* Non est a-
micitia, sed
mercatura
Seneca.
! Augst.

a merchandise of him* : the believer consents for love, * *amat Christum propter Christum*, he loves Christ for Christ : Heaven without Christ is not a sufficient dowry for a believer : there's nothing *adulterate* in his consent, it is not sinister ; there's nothing forced, it is not for fear ; that were rather *constraint* than *consent* : a consent forced will not hold in Law, it is voluntary. The beauty of Christs person, and the sweetnesse of his disposition, draws the will, which as the *Primum mobile* or Master-wheel; carries the whole soul with it.

4. The believer consents to have Christ *pro termino interminabili*, never to part more ; he desires an uninterrupted communion with him, he will part with life, but not with Christ : indeed, death when it slips the knot between the soul and the body, it ties it faster between the soul and Christ.

5. The believer doth so consent

to have Christ as he makes a deed of gift*, resigning up all the interest in himself to Christ; he is willing to lose his own Name, and surname himself by the Name of Christ: to lose his own will, and be wholly at Christs dispose: *Ye are not your own**; * 1 Cor. 6⁶ 19.
 he resigns up his love to Christ. In this sense the Spouse is said to be a *spring* * *shut up*. She hath love for Relations, but the best of her love is kept for Christ: The world hath the Milk of her love, but Christ hath the creame of it: the choicest and purest of her love is a Spring shut up, it is broached only for Christ to drink. This is the second Act of faith. * Cant. 4. 12.

Sect. III.

Opening the nature of Recumbency.

The third thing is *Recumbency*. The soul having given its consent that

that the match should be made up, and done it *out of choice*, now it casts it self upon Christ as a man that casts himself upon the stream to swim, it makes an holy adventure, it clasps about Christ, and faith, My Lord, my Jesus, which is, as it were, the joyning of hands. This Act of *Recumbency* is sometimes in Scripture call'd a *coming to Christ*, sometimes a *leaning upon Christ*. This is that faith which justifies.

Now concerning this faith, I shall lay down two Rules. 1. That faith justifies not as a formal cause, but purely as an instrument, *viz.* as it layes hold on Christ the blessed object, and fetcheth in his fulnesse: and in this sense it is call'd a *precious faith*: the worth lies not in *faith*, but in *Christ*, on which it doth centre and terminate, Faith in it self considered, is not more excellent than other graces. Take a peice of Wax,

Wax, and a piece of Gold, of the same magnitude, the Wax is not valuable with the Gold; but as this Wax hangs at the Label of some Will, by vertue of which a great Estate is confirmed, and conveyed, so it may be worth many hundred pounds. So, faith considered purely in it self, doth challenge nothing more than other graces, nay in some sense, it is inferiour, it being an *empty hand*: But as this hand receives the precious almes of Christs Merits, and is an instrument or channel thorow which the blessed streams of life flow to us from him; so it doth challenge a superiority above other graces.

Indeed, some affirme, that the *ἡ πίστις*, the very *Act* of believing without reference to the Merits of Christ, justifies. To which I shall say but this; 1. Faith cannot justify as it is an Act, for it must have an object: we cannot (if we make
good

- good sense) separate between the *Act* and the *Object*. What is faith, if it do not fix upon Christ, but fancy? It was not the people of *Israels* looking up that cured them, but the fixing their eye upon the Brazen Serpent.
2. Faith doth not justifie as it is a *Grace*. This were to substitute faith in Christs roome, it were to make a Christ of Faith. Faith is a good Grace, but a bad Christ.
3. Not as a *Work* : which must needs be, if the stresse and vertue of faith lies only in the *Act*, and then we should be justified by Works, contrary to that, *Ephes. 2. 9.* where the Apostle faith expressly *Not of works*. So that it is clear; faith's excellency lies in the apprehending and applying the object Christ : therefore in Scripture we are said to be justified, *διὰ τῆς πίστεως*, *through* **Eph. 2. 8.* faith as an Instrument deputed*, not *διὰ τὴν πίσιν*, *for* faith as a formal cause.

The second Rule is, that Faith doth not justifie, as it doth *exercise* grace. It cannot be denied but faith hath an influence upon the graces; it is like a silver thread that runnes thorow a chain of Pearle: it puts strength and vivacity into all the vertues; but it doth not justifie under this Notion. Faith begets obedience: By faith * *Abraham* obeyed, But *Abraham* was not justified as he obeyed, but as he believed*. Faith *works by love*, but it doth not justifie as it works by love. For as the Sun shines by its brightness, not by its heat (though both are inseperably joyned:) so faith and love are tyed together by an indissoluble knot, yet faith doth not justifie as it works by love, but as it lays hold on Christ. Though faith be accompanied with all the graces, yet in point of justification, it is alone, and hath nothing to do with any of the graces. Hence that speech of *Luther*,
in

* Heb. 11.

* Rom. 4.3

Luther.

in the justification of a sinner., Christ and faith are alone, *Tanquam sponsus, & sponsa in thalamo*, As the Bridegroom and Bride in the Bed-chamber. Faith is never seperated from the graces, yet sometimes it is alone. And thus I have shewn you the Essentials of faith.

Sect. IV.

Shewing what are the fruits and products of Faith.

2. I proceed to the consequentials of faith. There are many rare and supernatural fruits of faith.

1. 1. Faith is an heart-quickning grace, it is the vital Artery of the soul : *The just shall live by his faith, Hab.2.4.* When we begin to believe, we begin to live. Faith grafts the soul into Christ, as the cion into the stock, and fetcheth all its sap and juice from that blessed Vine. Faith is the great quickner ;
it

it quickens our graces, and our duties.

I. Faith quickens our *graces*; the Spirit of God infuseth all the seeds and habits, but faith is the fountain of all the acts of grace; it is as the Spring in the watch that moves the Wheelles: not a grace stirs till faith set it a work. How doth love work? *By faith!* When I apprehend Christs love, this doth pullize and draw up my love to him again. How doth humility work? *by faith!* Faith humbles the soul; it hath a double aspect, it looks upon *ūnne*, and a sight of sin humbles: it looks upon Free-grace, and a sight of mercy humbles. How doth patience work? *By faith**! If I believe God is a wise God, who knows what is best for me, and can deliver not only *from* affliction, but *by* affliction: This spins out patience. Thus faith is not only *vi-va*, but *vivifica*: it puts forth a vine

I.

*Jam. i. 3.

vine Energy and operation into all the graces.

3.

2. Faith animates and quickens our *duties*. What was the blood of

Heb. 10. 4 Bulls and Goats to take away sin?

It was their faith in the Messiah, that made their *dead Sacrifices* become *living Sacrifices*. What are

Ordinances, but a *dumb shew*, without the breathings of faith in them? therefore in Scripture it is called,

*Jam. 5. 7.

*Heb. 4. 2.

*Rom. 16.

26.

the *prayer of faith**, the *hearing of faith**, and the *obedience of faith**:

dead things have no beauty in them, it is faith that quickens and beautifies.

2.

2. Faith is an heart-purifying grace: *Having purified their hearts by faith*, Act. 15. 9. Faith is a Virgin-grace, of a pure and heavenly nature. Faith is in the soul as lightning in the Aire, which purgeth; as fire in the Metals, which refines; as Physick in the Body, which works out the disease. Faith

works

works out Pride, Self-love, Hypocrisie ; it consecrates the heart. That which was before the Devils Thoroughfare , is now made Gods Enclosure, 1 Tim.3.9. *Holding the mystery of faith in a pure conscience.* Faith is an heavenly Plant, which will not grow in an impure Soil. Faith doth not only *justifie*, but *sanctifie* : As it hath one work in Heaven , so it hath another work in the heart: He that before was under the power of some hereditary Corruption *, as soon as Faith is wrought, there is a Sacred Vertue coming from Christ, for the enervating, and weakning that sin: *The waters are abated.* The woman that did but touch the Hem of Christs Garment, felt Vertue coming out of him *. The touch of Faith hath an healing power : Faith casts the Devil out of the *Castle* of the heart, though still he keeps the *Out-works*. Satan hath a Party in a Believer, but there's

* Mark 5.
27.

a Duel fought every day; and Faith will never give over, till, as a Prince, it prevails. *This is the Faith of Gods Elect* *. Thou that sayest thou believest, hath thy Faith removed the *Mountain* of Sin, and cast it into the Sea? What, a Believer, and a Drunkard! A Believer, and a Swearer! A Believer, and an Apostate! for shame, either leave thy Sins, or leave thy Profession: Faith, and the love of Sin, can no more stand together, than Light and Darkness.

3. Faith is an heart-pacifying Grace; Peace is the Daughter of Faith, *Rom. 5. 1.* *Being justified by faith, we have peace with God.* Faith is the Dove that brings an Olive-branch of Peace in its mouth. Faith presents God reconciled, and that gives Peace. What is it makes Heaven, but the Smile of God? Faith puts the Soul into Christ, and there's

there's peace; *John 16. ult. That in me ye may have peace.* When the Conscience is in a Feaver, and burns as Hell, Faith opens the Orifice in Christs sides, and sucks in his blood, which hath a cooling and pacifying vertue in it. Faith gives us peace in *Trouble*, nay, out of *Trouble*. 1. It gives *Peace in Trouble*: Faith is an heart-pacifying, because an heart-securing Grace. When *Noah* was in the Ark, he did not fear the Deluge; he could sing in the Ark. Faith shuts a Believer into the Ark, Christ: *Lead me to the Rock which is higher than I*, was *Dauids* prayer*. Faith plants the soul upon this Rock. *The West-Indians* built their Palaces upon the tops of Hills: In the Flood the waters covered the Hills; but a Believer is built higher: *Isa. 33. 16. His place of defence shall be the munition of Rocks*: but a man may starve upon a Rock; therefore it follows, *Bread shall be given him,*

him, &c. Faith builds a Christian upon the Power, Wisdom, Faithfulness of God: This is the *munition of Rocks*: and it feeds him with the hidden Manna of Gods love; here is *bread given him*. The way to be safe in evil times, is to get Faith; this ushers in peace, and it is such a peace as doth garrison the heart, *Phil. 4. 7. The peace of God shall keep your heart*, ~~perpetua~~: It shall keep it as in a Tower or Garrison. 2. Faith

gathers *peace out of trouble*; joy out of sorrow^{*}; glory out of reproach^{*}. This is the Key to *Samsons Riddle*, *Out of the eater came meat*; this explains that Paradox^{*}, *Can a man gather Grapes of Thorns, or Figs of Thistles?* Yes, of Tryals and Persecutions, Faith gathers joy and peace; here are Figs of Thistles. How were the Martyrs ravished in the Flames? The Apostles were whip't in Prison, but it was with Sweet-Briar. O how sweet is that peace

* Joh. 16.

20.

* 1 I. Cor. 4.

14.

* Mat. 7.6

peace which Faith breeds? it is a Plant of the heavenly Paradise; it is a Christians Festival; it is his Musick; it is, as *Chrysostom* speaks, the anticipation of Heaven.

*ἡ καρδία τοῦ
ἁγίου.
Chrys.*

4. Faith is an heart-strengthening Grace. A Believer is heart of Oak, he is strong to resist Tentations, to bear Afflictions, to foil Corruptions; he gives Check to them, though not *full mate*. An Unbeliever is like *Reuben*, unstable as water, *he shall not excell*. A state of *Infidelity*, is a state of *Impotency*. A Believer is as *Joseph*, who though the Archers shot at him, *his Bowe abode in strength*. If a Christian be to do any thing, he consults with Faith; this is the sinew, which if it be cut, all his strength goes from him. When he is call'd out to Suffering, he harnesseth himself with Faith, he puts on this Coat of Mail; Faith layes in suffering strength, furnisheth the Soul

4.

with suffering Promises, musters together suffering Graces, propounds suffering Rewards.

But how comes Faith to be so

1. strong ? *Ans. 1.* Because it is a piece of Gods Armour ; it is a shield he puts into our hand : *Ephes. 6. 16.*
Above all, taking the shield of Faith :
 A shield will serve for a breast-plate; a Sword, if need be, an Helmet; it defends the Head, it guards the Vitals;
 2. such a shield is Faith. 2. Faith brings

ἐν τῷ
 Κρίστῳ ἐν
 Δυναμείῳ.

the strength of Christ into the Soul;
Phil. 4. 13. I can do all things through Christ that strengthens me. The strength of Faith lies out of it self, it grafts upon another stock. When it would have Wisdom, it consults with Christ, whose Name is *Wonderful, Counsellour*; when it would have strength, it goes to Christ, who is call'd the Lyon of the Tribe of *Judah*. Christ is a Christians Armour. Faith is the Key that unlocks it. Faith hangs upon the lock of Christ,
 all

all its strength lies here ; cut it off from this lock, and it is weaker than any other Grace. Christ may be compared to that Tower of *David**, * Cant. 4. 4.
on which there hang a thousand bucklers, all shields of mighty men. The Faith of all the Elect, these shields hang upon Christ. Faith is an Heroical Grace ; the Crown of Martyrdom is set upon the head of Faith. *By faith they quenched the violence of the fire** ; the fire overcame their * Hebr. 11. 34.
 bodies, but their Faith overcame the flame.

5. Faith is a Life-fructifying Grace, it is fruitful. *Julian* upbraiding the Christians, said, That their Motto was, *Only believe* ; and the Papists call us *Solifidians* : Indeed, when Faith is alone, and views all the rare beauties in Christ, then Faith sets a low value and esteem upon works : But when Faith goes abroad in the World, good works are the Handmaids that wait on this Queen.

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Though

Though we place Faith in the highest Orb in matter of Justification, yet good works are in conjunction with it in matter of Sanctification. 'Tis no wrong to good works, to give Faith the upper-hand, which goes hand in hand with Christ. Good works are not separated from Faith, only Faith challengeth its Seniority. Faith believes, as if it did not work; and it works, as if it did not believe. Faith hath *Rachels* eye, and

Rom. 7.4. *Leahs* womb : Rom. 7.4. *That ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God.* Faith is that Spouse-like Grace which marries Christ, and good works are the Children which Faith bears.

Thus having briefly shewn you the Nature of Faith, I now come to the reflexive *Act* : Have you Faith or no? And here let me turn
1. my self first to Unbelievers, such as
can-

cannot find that they have this uniting, this espousing Grace; what shall I say to you? Go home and mourn; think with your selves, what if you should dye this Night? what if God should send you a Letter of Summons to surrender? what would become of you? you want that Grace which should entitle you to Christ and Heaven: Oh, I say, mourn; yet mourn not as them *without hope*, for in the use of means you may recover a Title. I know it is otherwise in our Law-Courts; if a Title to an Estate be once lost, it can never be recovered: but it is otherwise here; though thou hast no Title to Christ to day, yet thou may'st recover a Title: Thou hast not sin'd away the hope of a Title, unless thou hast sin'd away the sense of sinning. To such as are resolv'd to go on in sin, I have not a word to say, they are upon the Spur to go to Hell: But to you that have
been

been *Prodigal Sons*, but are now taking up serious resolutions to give a *Bill of Divorce* to your sins; let me encourage you to come to Christ, and to throw your selves upon his blood; for yet a Title to Heaven is recoverable,

obj. 1. Object. 1. But saith the sinner, Is there hope of Mercy for me? sure this is too good News to be true: I would believe, and repent, but I am a great sinner.

Ans. And who else doth Christ
 *1 Tim. 1. *come to save*? whom doth God *justifie*
 15. *but the ungodly*? Did Christ take our
 *Rom. 4. *flesh* on him, and not our sins?
 5.

2. But my sins are of no ordinary die?

Ans. And is not Christs blood of a deeper purple than thy sins? Is there not more *vertue* in the one, than there can be *venom* in the other? what if the Devil doth magnifie thy sins? canst not thou magnifie thy Physician? cannot God
 drown

drawn one Sea in another, thy sins
in the Ocean of his Mercy?

3. But my sins are of a long stand- 3.
ing?

Ans. As if Christs blood were
only for new, and fresh wounds.
We read that Christ raised not only
the Daughter of *Fairus*, which was
newly dead; and the Widows Son,
which was *carried forth to burying*;
but *Lazarus*, that had lain four dayes
in the Grave, and began to putrefie:
And hath Christ less vertue now in
Heaven, than he had upon Earth? If
thine be an old wound, yet the Me-
dicine of Christs blood applied by
Faith, is able to heal it: therefore sink
not in these quick-sands of Despair.
Judas his Despair, was worse in some
sense than his Treason. I would not
encourage any to go on in sinne,
(God forbid) 'tis sad to have old
Age, and old sins. It is hard to pull up
an old Tree that is rooted, it is easier
to cut it down for the fire; but let
not

not such despair: God can give an old sinner a new heart, he can *make springs in the Desert* * : Have not others been set forth as patterns of Mercy, who have come in at the Twelfth hour? Therefore break off the League with Sin, throw thy self into Christs Arms, say, Lord Jesus, Thou hast said, * *Those which come to thee, thou wilt in no case cast out.*

2. Let me turn my self to the people of God, such as upon a serious scrutiny with their own hearts, have ground to believe that they have Faith, and being in the Faith, are ingrafted into Christ: read over your Charter, *All things are yours; things present, and to come*: You are the Heirs on which God hath settled all these glorious Priviledges. *Give Wine, saith Solomon, to them that are of heavy hearts* * . But while I am going to pour in this Wine of Consolation, methinks I hear the Christian sadly disputing against him.

himself that he hath no right to this Charter.

C H A P. XXI.

The Believers Objections answered.

THERE are three great Objections which he makes.

Object. 1. Alas, saith he, I cannot tell whether I have Faith or no? *Obj. 1.*

Ans. Hast thou no Faith? how did'st thou come to see it? A blind man cannot see: thou canst not see the lack of Grace, but by the light of Grace. *Ans.*

Quest. But sure, if I had Faith, I should discern it? *Quest. 1.*
Ans. 1. Thou mayest have Faith, and not know it; a man may seek for that sometimes which he hath in his hand. *Mary*
was

was with Christ, she saw him, she spake with him, yet her eyes were held that she did not know it was Christ. The child lives in the womb, yet doth not know that it lives.

2. Faith oft lies hid in the heart, and we see it not for want of search; the fire lies hid in the embers, but blow aside the ashes, and it is discernable. Faith may be hid under fears, temptations, but blow away the ashes. Thou prizest Faith; hadst thou a Thousand Jewels lying by, thou wouldst part with all for this Jewel: no man can prize Grace, but he that hath it. Thou desirest Faith, the true desire of Faith, is Faith. Thou mournest for want of Faith; dispute not, but believe, what are these tears but the seeds of Faith?

Obj. 2. *Object. 2.* But my Faith is weak, the hand of it so trembles, that I fear it will hardly lay hold upon Christ?

Ans. *Ans.* There are seven things which

which I shall say in Reply to this.

1. A little Faith is Faith, as a sparkle of fire is fire; though the pearl of Faith be little, if it be a true pearl, it shines in Gods eyes. This little Grace is the Seed of God *, and it * 1 John shall never dye, but live as a sparkle 3. 9. in the main Sea.

2. A weak Faith will entitle us to Christ, as well as a stronger. *To them that have obtained like precious faith, 2 Pet. 1. 1.* Not but that there are degrees of Faith; as Faith *purifies*, so all Faith is not alike, one is more than another; but as Faith *justifies*, so Faith is *alike precious*; the weakest Faith justifies, as well as the Faith of the most eminent Saint.

A weak hand will receive the Alms; for a man to doubt of his Grace because it is weak, is rather to rely upon Grace, than upon Christ. 3. The Promise is not made to strong Faith, but to true. The Promise doth not say, Whoever hath a Faith that can remove Mountains, that can stop the

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3.

the mouth of Lyons, shall be saved but *whoever believes*, be his Faith never so small, the Promise is made to true Faith, and for the most part to weak. What is a *grain of Mustard-seed*, what is a *bruised Reed*, but the emblem of a weak Faith? yet the Promise is made to these:

* Mat. 12.

20.

A bruised Reed will he not break *. The words are a *Meiosis*, where the lesser is put for the greater. *He will not break*; that is, he will bind up: Though Christ chides a weak Faith, yet that it may not be discouraged, he makes a Promise to it. *Hierom* observes upon the Beatitudes, there are many of the Promises made to weak Grace: *Matth. 5.3. Blessed are the poor in spirit; Blessed are they that mourn, ver. 4. Blessed are they that hunger, ver. 5.*

4.

4. A weak Faith may be fruitful; weakest things do multiply most. The Vine is a weak Tree, it is born up and underprop't, but it is fruitful; it

is

is made in Scripture the Emblem of fruitfulness *. The Thief on the Cross, when he was newly converted, he had but a weak faith; but how many precious Clusters grew upon that Vine! *Luk. 23. 40.* he chides his Fellow-Thief, *Dost thou not fear God?* he falls to self-judging, *We indeed suffer justly*: he believes in Christ, when he said, *Lord*: he makes an heavenly prayer, *remember me when thou comest into thy Kingdom*: Here was a young Plant, but very fruitful. Weak Christians oft are more fruitful in affections; how strong is the first love, which is after the first planting of faith!

5. A Christian may mistake, and think he is weak in faith, because he is weak in assurance; whereas faith may be strongest, when assurance is weakest; assurance is rather the fruit of faith: The Woman of Canaan was weak in assurance, but was strong in faith; Christ gives her three repulses,

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but

5.

but her faith stands the shot, she pursues Christ with an holy obstinacy of faith, insomuch that Christ sets a Trophy of Honour upon her faith,

* Mat. 15. * *O woman, great is thy faith!* It may be a strong faith, though it doth not see the print of the Nails: It is an heroicall faith, that can swim against Wind and Tyde, *believe against hope* * Christ sets the Crown upon the head of faith, not of assurance.

* Rom. 4. 18. *Blessed are they that have not seen, and yet have believed.*

6. ¶ God hath most care of weak Believers; the mother tends the weak Child most: God will gather the lambs with his arms, and carry them in his bosom * The Lord had a great care of his weak Tribes: when Israel march'd towards Canaan, the Tribes were divided into several Companies or Brigades; now it is observable, all the weak Tribes were not put together, lest haply they should discourage one another, and so have

fainted

fainted in their march; but God puts a strong Tribe to two weak Tribes; as *Issachar*, *Zebulon*, two weak Tribes, and *Judah* a victorious Tribe; therefore he gives the Lyon in his standard: surely this was not without a mystery; to shew what care God hath of his weak Children, CHRIST the Lyon of the Tribe of *Judah* shall be joined to them.

7. Weak faith is a growing faith: 'Tis resembled by the grain of Mustard-seed; of all seeds the least; but when it is grown, it is the greatest among herbs, and becometh a Tree, so that the birds of the air come and lodge in the branches thereof. ^{Mat. 13. 32.} Faith must have a growing time: The seed springs up by degrees; first the Blade, and then the Ear, and then the full Corn in the Ear: the strongest faith hath sometimes been weak. The faith that hath been Renowned in the World, was

once in its Infancy and Minority: Grace is like the waters of the Sanctuary, which did rise higher and higher. Wait on the Ordinances, these are the Breasts to nourish faith: Be not discouraged at thy weak faith; though it be now in the blossom and bud, it will come to the full flower.

Obj. 3. *Object. 3.* But saith a Child of God, I fear I am not Elected?

Ans. w. *Ans. w.* What, a Believer, and not Elected? Who told thee thou wert not Elected? Hast thou any skill in the black Book of Reprobation? The Angels cannot unclasp this Book, and wilt thou meddle with it? Which is our Duty to study? Gods *Secret Will*, or his *Revealed*? 'Tis a sin for any man to say he is a Reprobate. That which keeps him in sin, must needs be a sin; but this opinion keeps him in sin, it cuts the sinews of endeavour. Who will take pains for Heaven,
that

that gives up himself for lost? O Believer! be of good comfort, thou needest not look into the Book of Gods Decree, but look into the Book of thy heart, see what is written there: He that finds the Bible copied out into his heart, his nature transformed, the byasse of his will changed, the signature and engravings of the Holy Ghost upon him, he doth not look like a Reprobate.

When you see the fruits of the Earth spring up, you conclude the Sun hath been there. 'Tis hard to climb up into Election: but if we find the fruits of holiness springing up in our hearts, we may conclude the Sunne of Righteousness hath risen there, *2 Thes. 2, 13. God hath from the beginning chosen you to salvation, by the sanctification of the Spirit.* By our Sanctification, we must calculate our Election. Indeed, God in saving us, begins at the highest Link in the Chain, *Election*; but

we must begin at the lowest Link of the Chain, *Sanctification*, and so ascend higher.

Therefore laying aside all Disputes, let me pour in of the Wine of Consolation. Thou who art a Believer (and though thou wilt not affirm it, yet thou canst not deny it without sin) let me do two things; shew you your happiness, then your duty.

- I. I. *Behold your happiness* : All the things which you have heard of, *present and to come*, are your portion and prerogative. What shall I say to you? All my apprehensions fall short: When I speak of *things to come*, I know not how to express my self but by a deep silence and astonishment. O the Magnitude and Magnificence of the Saints glory! The ascent to it is so high, that it is too high for any mans thoughts to climb: The most *sublime spirit* would here be too low and jejune.

How

How happy art thou, O Believer! if God himself can make thee blessed, thou shalt be so: If being invested with Christs Robes, enamell'd with his beauty, replenished with his love: If all the dimensions of glory will make thee blessed, thou shalt be so. O the infinite superlative happiness of a Believer! All things to come are his. What? To have the same Joynture with the Angels, those blessed Spirits! Nay, to speak with Reverence, to have a partnership with God himself! to be enriched with the same glory which did sparkle forth in the humane Nature of Christ *! How * Joh. 17. 21. amazing is this! the thoughts of it are enough to swallow us up. O what an inheritance is he born to, who is new born? Suppose he is poor in the World, and despised, (The King of the *Moors* was offended at Religion, because the Professors of it were poor) I say to him,

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Luk. 6. him, as our Saviour, * *Blessed are ye poor, for yours is the Kingdom of God.* All things to come are yours. Who would not be a Believer! O that I might tempt such to Christ as yet stand out.

2. 2. *Learn your Duty.* Mercy calls for Duty.

CHAP. XXII.

Shewing the Duties of a Believer by way of Retaliation.

T H E R E are several Duties which I would press upon Believers, and they branch themselves into Ten Particulars.

I. Bran. 1. Admire, and thankfully adore the love of God in setting this rich Charter upon you. You that are
mirrors

mirrors of mercy, should be monuments of praise. How was David affected with Gods Goodnesse: 2 Sam. 7. 19. *Thou hast spoken of thy servants House for a great while to come.* So should we say, Lord, Thou hast not only given us things present, but thou hast spoken of thy servants for a great while to come, nay, *for ever.* It will be a great part of our work in Heaven, to admire God: Let us begin to do that work now, which we shall be for ever doing. Adore free-grace, free-grace is the hinge on which all this turns: Every Link in this golden Chain, is richly enamell'd with free-grace. Free-grace hath provided us a Plank after shipwrack. When *things past* were forfeited, God hath given us *things to come.* When we had lost Paradise, he hath provided Heaven. Thus are we raised a step higher by our fall. Set the Crown upon the head of free-grace. O to what a Seraphi-

metaphical frame of spirit should our
 hearts be raised! How should we
 join with Angels and Arch-An-
 gels, in blessing God for this! 'Tis
 well there is an Eternity coming,
 and truly that will be little enough
 to praise God. Say as that sweet
 Psa. 103. 1. ^{ברכי} Singer of Israel, *Psal. 103. 1. Bless*
^{בפשו} the Lord, O my soul: Or as the Ori-
^{גון} ginal will bear*, Bow the Knee, O
 my soul, before the Lord. Thus
 should a Christian say, All things
 in Heaven and Earth are mine. God
 hath settled this great portion upon
 me, Bow the Knee, O my soul; praise
 God with the best instrument, the
 heart; and let the instrument be
 screwed up to the tightest, do it with
 the whole heart. When God is tu-
 ning upon the string of mercy, a
 Christian should be tuning upon the
 string of Praise. I have given you
 but a taste of this new Wine, yet
 so full of Spirits it is, that a little of
 it should enflame the heart in thank-
 fulness.

fulness. Let me call upon you who are the Heirs apparent to this rich Inheritance, *Things present, and to come*; that you would get your hearts elevated, and wound up into a thankful frame. 'Tis not an handsom posture, to see a Christian ever complaining when things go cross. O do not so look upon your troubles, as to forget your mercies. Bless God for what is to come: and to heighten your praises, consider, God gives you not only these things, but he gives you himself. It was *Austins* prayer: Lord, saith he, Whatever thou hast given me, take all away, only give me thy self: You have not only the Gift, but the Giver. O take the Harp and Viol: if *you* do not bless God, who shall? where will God have his praise? he hath but a little in the World. Praises is in it self an high Angelical work, and requires the highest spirited
Chri-

Da mihi te Domine.

Christians to perform it. Wicked men cannot praise God: They can say, *God be thank'd*; but as it is with the Hand-Dyal, the finger of the Dyal is at Twelve, when the Dyal hath not moved one minute: So, though the tongues of wicked men are forward in praise, yet their hearts stand still. Indeed, who can praise God for these glorious priviledges to come, but he that hath the Seal of the Spirit to assure him that all is his? O that I might perswade the people of God to be thankful, *Make Gods praise glori-*

* Psal. 62. *ous* *. Let me tell you, God is much
 1. taken with this frame; Repentance is the joy of Heaven, and Thankfulness is the musick of Heaven: let not God want his musick: let it not be said, God hath more Murmurers, than Musicians: *Who so offereth Praise, glorifies me* *.

* Psal. 50.
 ult.

2. Bran.

2. If all things to come are
 yours,

yours, live suitable to these glorious hopes: you that look for things to come; let me tell you, God looks for something present from you; namely, that your lives be answerable to your hopes, *What manner of persons ought you to be?* 2 Pet. 3. 11. You have heard what manner of *priviledges* you shall have; I, but what manner of *persons* ought you to be? Those that look to differ from others in their *Condition*, must differ from them also in their *Conversation*. Wherefore beloved, *seeing you look for such things, be diligent, that you may be found of him in peace, without spot* *. We would all be glad * 2 Pet. 9. 14. to be found of God *in peace*, then labour to be found *without spot*. Spot not your faces, spot not your consciences; live as those who are the *Citizens* and *Burgesses* of this new *Jerusalem* above. Walk as Christ did upon earth. There are three steps in which we should follow Christ.

I.

I. In *sanctity*: His was an holy life; *Which of you convinceth me of*
 * John 8. *sin* * : Though he was *made sin*,
 46. yet he knew no sinne. The very Devils acknowledged his holiness: we know thee who thou art, *The Holy One of God*. Oh be like Christ, tread in his steps. In the Sacrament, we shew forth the *Lords death* * : And
 * 1 Cor. in an holy Conversation we shew
 11.26. forth his *life*. The holy Oyl where- with the Vessels of the Sanctuary were to be consecrated, was compounded of the purest Ingredients *, which was a Type and Emblem of that Sanctity which should rest upon the godly; their hearts and lives should be consecrated with the holy Oyl of the Spirit. Holiness of life is *Corona Evangelii*, the ornament of the Gospel, it credits Religion. *Saxomen* observes, that the devout life of a poor Captive Christian Woman, moved a King and his whole Family, to embrace the Christian

* Exod.
30.23.

Christian faith. Whereas how doth it
eclipse, and as it were intomb the
honor of Religion, when men profess
they look for Heaven, yet there is no-
thing of Heaven in them; if there be
light in the Lanthorn, it will shine
out: and if grace be in the heart, it
will shine forth in the Conversation.
It is a great sin in these times to be
bewailed, the looseness of Professors:
even those that we hope (by the rule
of Charity) have the sap of grace in
their heart, yet do not give forth
such a sweet savour in their lives.
How many under the Notion of
Christian Liberty, degenerate into
Libertinism. The carriage of some
that go for Saints, is such, that it
would make men afraid to embrace
Religion. What Chrysostom saith
of the Contentions of the Church
in his time: (If, saith he, a Gen-
tile should come and say, I would
be made a Christian; yet when he
sees such a spirit of dissention among
them;

them, one of *Pawl*, and another of *Apollo*, such are the diversity of Opinions, that he knows not which to choose, but must return to his Gentilism again:) The same may I say of the Loofness, if not *Scandals* of some Professors. If a stranger should come from beyond Sea, and see the miscarriages of many, their Covetousness, their Licentiousness, had he no other Bible to read in, but the Lives of some Professors, he would turn back again, and resolve never to be made a Christian. *Pudet hæc opprobria nobis* — What a shame is this? Did Christ walk thus when he was upon Earth? His life was a pattern of Sanctity & You that are Professors, your sins are sins of unkindness, they go nearest to Christs heart. Do you live as those who have hope of things to come? Is Christ preparing Heaven for you, and are you preparing Warre against him? Is
 this

this your kindness to your friend? O consider how you wound Religion, your sinnes are worse than others. A stain in a black Cloth is not so easily seen or taken notice of; but a spot in a piece of Scarlet, every ones eye is upon it. The sins of wicked men are not so much wondered at, they can do no other, their's is a spot in black; but a sin in a Professor, this is like a spot in a bright Scarlet, every ones eye is upon it; How doth this dishonour the Gospel? And is it not sad, that others should make a Rod of your sin to lash Religion? The *deviation* of the godly, is as odious as the *devotion* of the prophane. Oh that there were such a Lustre and Majesty of holineis in the Lives of Professors, that others might say, These look as if they had been with Jesus, they live as if they were in Heaven already. Aaron must not only have Bells, but Pomegranates, which were for
X. favour,

favour, as the other were for sound. It is not enough to discourse of godliness, or to make a noise by a Profession: What are these Bells without the Pomegranates, *viz.* a life that casts a favour in the Church of God?

2. Walk as Christ did, *in humility.* His life was a pattern of Humility. He was the Heir of Heaven, the Godhead was in him, yet *he took upon him the form of a servant*, Phil. 2. 7. Oh infinite Humility, for a *Saviour* to become a *servant*; for the Lord of glory to lay aside his Robe, and put on a Livery; as if a King should leave his Throne, and wait at Table; nay, that is not all, but Christ washeth his Disciples feet. *He poured water into a Basen, and began to wash his Disciples feet, and to wipe them with the towel*, John 13. 6. No wonder it is said that he came *in the form of a servant*, he stands here with his Basen of water and a towel: Yea, to express the depth

depth of his Humility, he was made ἐν ὁμοιώματι ἀνθρώπων, *in the likeness of men**. O how did Christ *Phil. 2:7 abase himself in taking flesh! it was more Humility in Christ to humble himself to the *womb*, than to the *Cross*. It was not so much for flesh to suffer, but for God to be made flesh: this was the wonder of Humility*. We read Christs flesh is call'd a Vail, *Hebr. 10. 20. Through the vail his flesh*. Indeed the taking of flesh, was the wearing of a vail. By putting this dark vail upon him, he eclipsed the glory of the Deity. This was Christs *emptying of himself*, Phil. 2. which *Tertullian* renders*, he exhausted himself. The Metaphor may allude to a Vessel full of wine that is drawn out, Christ, in whom *all fulness dwells*, by Humility seemed to be so drawn out, as if there had been nothing left in him*. Behold here a rare pattern of Humility.

* O Sancta humilitas, tu filium Dei descendere fecisti in uterum Mariæ virginis. Aug.

* ἐκένωσεν ἑαυτὸν, exhausit seipsum. Ter.

* Ad nibilum se redegit. Beza.

You that look for things to come,
X 2 tread

tread in this step of Christ, be humble; Grace shines brightest through the Mask of Humility. Humility is such a precious herb as grows not in the garden of Philosophy, that is rather *Humanity*, than *Humility*. *Humility beautifies our persons*. The humble Saint looks like a Citizen of Heaven. Humility is the veil of a Christian: Christs Bride never looks more beautiful in his eyes, than when she hath on this veil; *Be ye cloathed with Humility**. Or as the Greek word is, *Be ye knotted*. Humility is the spangled knot in the garment of our graces. *Humility sweetens our duties*; incense smells sweetest, when it is beaten small*: When the incense of our duties is beaten small with Humility, then it sends forth its most fragrant perfume. The Violet is a sweet flower, it hangs down the head so low, that it can hardly be seen, only discovers itself by its scent. This is the Emblem of Humility.

* ἐν ταπεινότητι.
Βασανισθῆναι.

* species
aromati-
ce, cum in
pulverem
reducuntur
suavissime
redolent.

The

The humble Christian studies his own unworthiness: He looks with one eye upon Grace, to keep his heart *cheerful*; and with the other eye upon Sin, to keep it *humble*. Better is that sin which humbles me, than that duty which makes me proud*. As Humility hides anothers Errour, so it hides its own Graces. Humility looks upon anothers vertues, and its own infirmities. The humble man admires that in another, which he flights in himself; he is one that denies not only his evil things, but his good things; not only his *sins*, but his *duties*; he desires to have *atonement made* even for the *Altar**. The humble Saint is no Murmurer, yet he is ever complaining; the more knowledge he hath, the more he complains of ignorance; the more faith, the more he complains of unbelief. In short, the humble Christian translates all the glory from himself, to Christ.

* *Meli. s. est peccatum humiliate quam iustitia inflans.*
Aug.

* *Exod. 29. 36.*

stantine did use to write the Name Christ upon his doors ; so doth the humble soul write Christ and Free-grace upon his duties. *I laboured more abundantly than they all ; yet not I, but the grace of God which was with me* *.

* 1 Cor.

15. 10.

When he prays, saith he, 'tis the

* Rom. 8.

Spirit helps my infirmities *, Rom. 8.

26.

When he mourns for sin, saith he,

* Job 23.

the Almighty makes my heart soft *,

16.

Job 23. 16. When his heart is in a good frame, saith he, *By the grace of*

* 1 Cor.

15. 10.

God I am what I am *. When he con-

* Phil. 4.

13.

through Christ that strengthens me *.

As *Joab*, when he had gotten a Victory, sends for King *David*, that he might carry away the Crown of it. So doth the humble Christian, when he hath gotten the victory over a corruption, he sets the Crown upon the head of Christ, O blessed Humility ! You that look for things above, let me tell you, the way to ascend, is to descend ;

descend ; the lower the Tree roots, the higher it shoots up : Would you shoot up in Glory, would you be tall Cedars in the Kingdom of God ? be deeply rooted in Humility. Humility is compared by some of the Fathers, to a *Valley* ; we must walk to Heaven thorow this Valley of Humility. Humility distinguisheth Christs Spouse from Harlots. Hypocrites grow in Knowledge, but not in Humility.

Knowledge puffs up, 1 Cor. 8. 1. 'Tis ^{η γνῶσις} a Metaphor taken from a pair of ^{φυτρί.} Bellows, that are blown up and fill'd with wind. He that is proud of his knowledge, the Devil cares not how much he knows. It is observable in the old Law, that God hated the very resemblance of the sin of Pride, he would *have no honey mingled in their offering ; Ye shall burn no leaven, nor any honey in any offering of the Lord made by fire* *. * Lev. 2. 11

Indeed, Leaven is sour, but what is there in honey that should offend ?

why no honey ? because honey when it is mingled with Meal or flower, maketh it to rise and swell ; therefore the people of *Israel* must mingle no honey in their offering. This was to let us see how God hated the resemblance of this sin of pride. Be humble.

3.

3. Be like Christ in Charity.

Christ's life was a life of Charity, he breath'd nothing but love, he was full of this sweet perfume ; as his *Person* was lovely *, so was his *disposition*, he was compos'd all of love ; his lips drop'd honey, his side drop'd blood, his heart drop'd love. You that expect these glorious things to come, live as Christ did, *live in love* *. Oh that this spice might send out its fragrant smell among Christians ! We know we are pass'd from death to life, because we love the Brethren *. Dost thou love the person of Christ, and hate the Picture ? He that loves him

* Cant. 5.
16.

* Color gra-
tie purph-
renscentis
fulgor ob-
scuro effert
si non cha-
ritate ve-
liretur.
Bern.

* 1 Jo. 3.
16.

him who doth beget, loves him also
 that is begotten*. There are two Devils which are not fully cast out of
 Gods own people, the Devil of
 vain-glory, and the Devil of uncha-
 ritableness. Are we not Fellow-Ci-
 tizens? Do we not all expect the
 same Heaven? Nay, are we not Bre-
 thren? which should be a sufficient
 Bond to knit us together in Amity.
 We have all the same Father, God.
 We are born of the same Mother,
 the Church. We are begotten of the
 same Seed, the Word. We suck
 the same Breasts, the Promises.
 We feed at the same Board, the
 Table of the Lord. We wear the
 same Cloathing, the Robe of Christs
 Righteousness. We are Partners in
 the same Glory, the inheritance of
 the Saints in light. And shall we not
 love? There is indeed a blessed
 strife, when the Saints strive for the
 faith; but this is a strife that consists
 of unity: *Striving together for the
 faith*

* 1 Joh. 5.
 2.

* συναθ. *faith of the Gospel*, Phil. 1.27*. You
 λέντες. that look for things to come, live
 suitably to your hopes; walk as Christ
 did, that some of his beams may
 shine in you, and his life may be as it
 were copied out in yours.

3. *Bran.* 3. The third Duty is, If things
 to come are a Believers, be content,
 though you have the less of things
 present: A Believer is to be valued
 according to that which is in Rever-
 sion. Things to come are his. If you
 were to take an estimate of a mans
 Estate, would you value it by that
 which he hath in his House, or by
 his Land? Perhaps he hath little in
 his House, little Money, or Plate;
 but he is a Landed-man, there lies his
 Estate. While we are in this house of
 Clay, we have but little. Many a
 Christian can hardly keep life and
 soul together; but he is a *Landed-*
man, things to come are his; then be
 content with the less of things pre-
 sent:

sent : If we have but a small fore-
 crop, we shall have a great after-
 crop; it is sufficient if we have but
 enough to bear our charges till we
 come to Heaven. An Heir that hath
 a great Estate beyond Sea, though
 he hath but little Money for his
 Voyage thither, he will be content.
 If a Christian hath but enough to
 pay for his passage, till he comes at
 Heaven, it is sufficient. Should not
Hagar have been content, though
 the water were spent in her Bottle,
 when there was a Well so near?
 God hath made a Deed of Gift, he
 hath given Christ to a Believer, and
 in him all things, *things present* and
to come, Grace and Glory *; is not *Pf 84. 11
 here enough to make him content?
 But, saith the Christian, I want pre-
 sent comforts. Consider, the Angels
 in Heaven are rich, yet they have no
 Money; thou hast things to come,
Angels riches, such as cannot stand
 with reprobation; be content then
 with

with the less of things present. If thou complaineſt of any thing, let it be of thy complaining.

4, Bran.

4. Labour for ſuch an high degree of faith, as to make theſe things to come, preſent. Faith and Hope are two Siſters, and are very like; they differ thus: Hope looks at the excellency of the promiſe, Faith at the certainty of it: Now faith looking at the infallible truth of him that promiſeth, thus it makes things to come, preſent. Faith doth antedate glory, it doth ſubſtantiate *things not ſeen* *. Faith alters the Tenſes, it puts the Future into the Preſent Tenſe, *Pſal. 60. 6. Gilead is mine, Manasseh is mine, Ephraim is the ſtrength of my head, &c.* Thoſe places were not yet ſubdued, but God had ſpoken *in his holineſs*, he had made David a promiſe, and he believed it, therefore he looked upon them as already ſubdued: *Gilead is mine, &c.* So ſaith Faith, God hath ſpoken in his

* Hebr.

1. 1.

his Holinesse, he hath made me a promise of things to come, therefore Heaven is mine already. When one hath the Reversion of an house, saith he, This house is mine. Oh that we had this *Art* of Faith, thus to anticipate Heaven, and make things to come, present. Thou who art a Believer, Heaven is thine now; thy head is already glorified; nay, Heaven is begun in thee, thou hast some of those joyes which are the *primitia*, the first-fruits of it. A Christian by the eye of faith, through the Perspective-glass of the promise, may see into Heaven. Faith sees the Promise fulfilled before it be fulfilled. Faith sets to its hand, *Item*, Received so much, before it be paid. Had we a vigorous Faith, we might be in Heaven before our time. That which a weak Believer hopes for, a strong Believer doth in some kind possess. Oh that we could often take a prospect of the heavenly Paradise:

radise : *Walk about Sion , and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her*

* Psal. 48.
12, 13.

Palaces * : So, walk into the heavenly Mount, see what a glorious scituation it is, go tell her Towers, see what an Inheritance you have; see your Nobility, behold your Scutchion: Oh that we could thus breath our Faith up this Mount of Heaven every day. Do not say, All this shall be mine; but, it is mine already; my head is there, my faith is there, my heart is there: could we thus living up to the height of our Faith, reallize and antedate *things to come*, how would all present things vanish! If a man could live in the Sun, the Earth would not appear: When Saint *Paul* had been wrapp'd up into the third Heaven, the Earth did hardly appear ever after: see how he scorns it, *I am crucified to the world*: It was a dead thing to him, he had begun Heaven already; thus

it

it is with a man that is Heavenlyized. You Saints that are earthly, the eye of your Faith is blood-shot; it is the character of a sinner, *He cannot see afar off* *, 2 Pet. 1. 9. like a man * *μωπιδ-* who hath bad eyes, that can see but *ζων*. just before him. Faith carries the heart up to Heaven, and brings Heaven down into the heart.

5. If all things to come are yours, 5. *Bran.* then walk chearfully with God, put on your *white Robes*. Hath a Believer a Title to Heaven? what, and sad? *We rejoyce in hope of the glory of God*, Rom. 5. 2. It is but a while, 'tis but putting off the earthly Cloaths of our body, and we shall be cloathed with the bright Robes of Glory, and can a Believer be sad? See how Christ doth secretly check his Disciples for this, *Luke 24. 17.* *What manner of communications are these, while you walk and are sad?* What, sad, and Christ risen? So I say to Believers, *Things to come are yours.*

yours : why walk ye, and are sad ? let them be out of heart , who are out of hope. Oh rejoyce in God : when the lead of the flesh begins to sink, let the Cork of Faith swim above ! How doth the Heir rejoyce in hope of the Inheritance ! How doth the Apprentice rejoyce to think of coming out of his time ! Here we are kept under by sin, and a Child of God is forced sometimes to do the Devils work , but shortly death will make us free ; there is an Eternal Jubilee coming, therefore *rejoyce in the hope of the glory of God.* Can wicked men rejoyce that have their portion in this life ? and cannot he rejoyce , that hath a Reversion of Heaven ? Are the waters of *Abanah* and *Pharpar*, like to the waters of *Jordan* ? O ye Saints , think into what a blessed condition you are now brought ! Is it not a sweet thing to have God appeas'd ? Is it not a matter of joy

to be an Heir of the Promise? *Adam*
in Paradise had choice of all the Trees,
one only excepted. The Promises are
the Trees of life, thou may'st walk in
the garden of the Bible, and pluck
from all these Trees. Who should re-
joyce, if not a Christian? he hath ne-
ver so much cause to be sad, as he hath
to be chearful.

Object. 1. But my sins trouble me.

Obj. 1.

Ans. 'Tis true, that sin will not
forsake thee, is matter of sadness; but
that thou hast forsaken sin, is matter
of joy: Sin is *a talent of lead*. That
thou canst not run so fast as thou
wouldst in the wayes of God, is mat-
ter of sadness; but that thou goest
without halting (in regard of upright-
ness) this is matter of joy; and for
your comfort remember, shortly you
shall sin no more, all things shall be
yours, *but sin*.

Ans.

Object. 2. But we are bid to mourn.

Obj. 2.

Ans. I would not speak against
holy mourning; while we carry fire
Y about

Ans.

about us, we must carry water; as long as the fire of sin burns in our breasts, we must carry tears to quench it. But consider, 1. Spiritual joy and mourning are not inconsistent, sometimes it rains and shines at once : when there is a shower in the eyes, there may be a sunshine in the heart *. In Religion, mourning and musick may stand together : one saith, the *great mourner in Israel* was the *sweet singer of Israel*.

* *Doleat
homo pro
peccato &
gaudeat
pro dolore.*
Aug.
*Chrysost. in
Phil. 4.*

2. The end why God makes us sad, is to make us rejoyce ; he doth not require sorrow for sorrow, but it is ordain'd to be *sal & condimentum*, as sauce to make our joy relish the better : *we sowe in tears, that we may reap in joy*. 3. The sweetest joy is from the fourest tears. Christ made the best

* John 2. wine of water * ; the purest and most excellent joy is made of the waters of true Repentance. The Bee gathers the best honey of the bitterest Herbs.

* *ὅτι ἀπὸ
τῆς δά-
κρυα τῆς
ἐν ἀνθρώ-
ποις*

Tears are the breeders of spiritual joy*. When *Hannah* had wept, she

went

went away, and was no more sad. Those clouds are very uncomfortable that never have any sunshine. That mourning which Dies the soul all in fable, *viz.* that hath no place for rejoycing, I shall rather think it despair, than true remorse. The same God who hath bid us mourn, hath also bid us rejoyce, *Phil. 4.4.* 'Tis an excellent temper to be *serious, yet chearful.* Jesus Christ loves the sanguine complexion. Joy puts liveliness and activity into a Christian, it oyls the wheels of the affections; an heavy mind makes a dull action: *The joy of the Lord is your strength**. The pensive * Neh. 8.
melancholy Christian doth disparage 10.
the glory of Heaven. What will others say? Here is one that speaks of *things to come*, and of a *Crown laid up*, but sure he doth not believe it: see how sad he is! what ado is here to make a child of God chearful! shall we need bid an Heir rejoyce in the Estate befallen him? let me tell you,

you who *refuse Consolation*, are not fit persons to praise God. 'Tis a kind of *Solecism*, to praise God with a sad heart: *I will sing praises*, Psal. 108. 1. 'Tis more proper to sing praises, than to weep them. Rejoyce, O Christian, lift up thy crest, triumph in the hope of these μέλιντα, things to come: It is not enough that there be joy within the firmament of a Christians heart, but it must shine out in his countenance.

6.

Sixth Duty. If all things to come are a believers, let him not envy them who have only things present. * God often wrings out the waters of a full Cup to wicked men, but there are dregs at the bottom. Indeed, the prosperity of sinners is a great temptation: *David* stumbled at it, and had almost fallen, Psal. 73. *My feet had well nigh slipped*: It is not matter of envy, but pity, to see men thrive in a way of sin. A fool is in gay cloaths, but do you envy him? A man under a sentence

* Jam non
ad culmi-
natis rerum
iniquos
cessit
quod, tol-
lente in-
clara et
lapsa gra-
tia in-
ant. Chri-
stian.

tence going up the Ladder, do you envy his Preferment? *They that will be rich, fall into temptations, and a snare,* *1 Tim. 6. 9.* Do you envy a man who is fallen into a snare? wicked men have that guilt which imbitters their comforts, so that they may be said to want what they have*, as a man who hath great possessions, yet having a fit of the Stone or Gout, while he is in that torment, he may be said not to have them, because the comfort of them is taken away. A Believer hath better things than these, *things to come.* Wicked men have a Crown of unrighteousness, he hath a *Crown of righteousness*; they have Robes (and perhaps stained with *the blood of Innocents**) he hath the bright Robe of Glory. *Envy not the oppressor, and choose none of his wayes**: better is sanctified Adversity, than successful Impiety.

*Quis erit
10, quis
plenis locu-
lis invi-
det? Sen.*

** d'weg
d'weg.*

** Jer. 19. 3.*

** Prov. 3.
31.*

Seventh Duty. Be supported in 7. Bran.
want of spiritual comfort: spiritual

Y 3

joy

joy is a sweet thing, this is the spiced wine that *causeth the lips of them who*
 *Cant. 7.9 *are asleep, to speak* * : This is the *hidden Mannah*, the bunch of grapes that grows upon the *true Vine*; this is the Saints banquetting-stuffe; how sweet is it to have Word and Spirit, and Conscience speaking peace! In the mouth of these three witnesses, faith is confirmed. But, saith the poor soul that goes mourning, It is not so with me, I have not the Privy Seal of Heaven, I want assurance. Well, do not give over waiting. We read, *John 6. 19.* the Disciples were in the ship, and there arose a great storm, *And when they had rowed about twenty five or thirty furlongs, they see Jesus.* This, O Christian, may be thy case, there is a tempest of sorrow risen in thy heart; and thou hast rowed from one Ordinance to another, and hast no comfort: Well, be not discouraged, do not give over rowing; thou hast rowed but three or four furlongs, perhaps when thou

thou hast row'd twenty five or thirty furlongs, *thou may'st see Jesus*, and have a comfortable evidence of his love; but suppose thou shouldest row all thy life long, and not have assurance, yet this may be a pillar of support.

Things to come are yours: it is but staying awhile, and you shall be brimfull of comfort: Now a Believer is an Heir of this joy; let him stay but while he is of age, and he shall be fully possessed of the joyes of Heaven. For the present, God leaves a seed of comfort in the heart*, *the seed of God*; there's a time shortly coming, when we shall have the full flower; *We shall drink of the fruit of the Vine in the Kingdom of Heaven**. As Paul said of Onesimus, Philem. ver. 15. *For perhaps he therefore departed for a season, that thou mightest receive him for ever*: So I say of the comforts of Gods Spirit, that they may be withdrawn for a season, that we may have them for

* 1 John 3.9.

* Mat. 26. 29.

ever: there's a time coming, when we shall bathe our selves in the Rivers of Divine pleasure.

8. *Bran.* 8. If there be such a glorious inheritance to come, let us zealously contend for it against all oppositions: we have a City above, but there are Enemies in the way which we must give Battel to *. God would give *Israel Canaan, a land flowing with milk and honey*; but first they must encounter with the sons of *Anak*. So he will bestow upon us a Crown, but we must fight for it. Heaven is not taken without storm *. Hence it is the Scripture bids us stand to our Arms, and *fight the good fight of faith*, 1 Tim. 6.12. That we may not through a supine negligence, lose the recompence of a reward. Christians must be military persons; it becomes the *children of light*, to put on the *armour of light* *. The Apostle reckons up
 12. our *several pieces of armour*. The shield of faith, the helmet of hope, the breast-

* Non est
ad ostia
mollis e
terris via.

* Non est
qđ magna
facilis as-
ensus.
Cyprian.

* Rom. 13.

breast-plate of love; and our Artillery, the Sword of the Spirit, the Cannon-bullet of prayer *. Indeed in Heaven our Armour shall be hung up in token of Victory and Triumph; but now it is *dies praelii*, a day of battle, and no cessation of arms till death. And there is a threefold Regiment we must fight against, which would hinder us of our Crown.

* Eph. 6.
16, 17, 18.

1. The Enemy within, viz. a treacherous heart. This is a flie Enemy : *A mans Enemies are they of his own house*, Mic. 7. 6. nay of his own heart. Man by his fall lost his head-piece, viz. *spiritual wisdom*, and ever since he is an Enemy to himself, he layes a snare for his *own blood*, Prov. 1. 18. Therefore *Austin* prays*, Lord deliver me from my self. The heart is a conclave of wickedness, 'tis an Armory and Magazin where all the *weapons of unrighteousness* lie; the heart doth hold intelligence with Satan, it sides with him, and at every turn is ready

* *Libera
me Domine
à me ipso.*

* *Omnia
reliqui, sed
cor meum
non reli-
qui.*

to deliver up the Keys to him; therefore good reason that we should gird on our Armor, and give battel to this bosom Traytor, which stands in our way to the Crown. It is reported of *Basil*, that to shun the allurements and flatteries of the world, he retired and fled into the wilderness; but when he was there, he cryes out of his heart*. I have, saith he, forsaken all, but my evil heart is still tempting me. *Luther* used to say, he feared his heart more than Pope or Cardinal. Thy heart (O Christian) would supplant thee of the blessing which is in reversion, oh therefore make a brave onset, run the Sword of the Spirit up to the hilts in the blood of thy sins; stab thy heart-lusts to the heart with the knife of mortification; let a Duel be fought every day, and call in Christ for thy second. If the flesh doth war against us, *1 Pet. 2. 11.* good reason we should war against the flesh.

2. The second Regiment that stands

stands in the way to salvation, and which we must arm against, is the Devil*. He may be called a Regiment, his name being Legion. This is the red Regiment! how furiously doth he make his onset upon us, sometimes with temptation, sometimes with persecutions, that if possible we might let fall our Armour, and so let go our Crown? The Devil, that roaring Lyon, while we are marching to Heaven, raiseth all the Trainbands of Hell against us, whom resist stedfast in faith, 1 Pet. 5.9. Our Enemy is beaten in part already, he knows no march but running away.

* Pax nostra bellum contra Daemonem.

Tertul. in lib. ad martyr.

3. The third Regiment which stands in our way to Heaven, is the World; this Enemy Courts us; it smiles, that it may deceive; it kills with embracing; it hath a golden apple in one hand, and a dagger in the other. Marcia gave to the Emperour Commodus, poyson in perfum'd wine: such an aromatick Cup doth the world

world present us with, that we may drink and die. The Ivy while it clasps about the Oak, sucks away the heart of it for its own leaves and berries; such are the worlds imbraces. *Him whom I shall kiss, saith Judas, take him.* So, whom the world kisseth, it often betrayes. The world is a filken Halter, a golden Fetter, some have been drown'd in the sweet waters of pleasure, others have been choak'd in silver Mines; Oh arm, arm against this flattering Enemy! If the worlds Musick enchant us, and we fall asleep upon our guard, then the Devil falls on, and wounds us. Fight it out against all these Regiments.

Consider the excellency of the prize, *Things to come*; what striving is there for earthly Crowns and Scepters! with what zeal and alacrity did *Hannibal* continue his march over the Alps, and *Cesars* Souldiers fight with hunger and cold? Men will break through Lawes and Oaths*,

Oaths *, run a thousand hazards for * Julius
those things which when they have, Caesar was
will prove damnable gains. But *things* went to
to come are yours. You expect *salvati-* say, for
on, which is the Crown of your de- rule, it was
sires, the flower of your ambition *: lawful to
Oh therefore Muster and Rally to- break any
gether all your Forces against this faith.
three-headed adversary which stands * Calumie
in your way to hinder you from ta- poscimus
king possession. Fight it out to the omnes.
death *, you have a good Captain : * Dura hac
Christ is α ἀρχηγός τῆ σωτηρίας, quidam
The Captain of your salvation, Hebr. 2. putant, sed
10. If a flock of sheep have a Lyon nisi dura
for their Captain, what need they fear? non itur ad
So, *Fear not little flock*, you fight un- regnum.
der the *Lyon* of the Tribe of *Judah*. Cypr.
9. The next Duty is, If all Christs 9. Bran.
things are ours, then all our things
must be Christs; this is *Lex Talionis*,
justice and equity require it. There's
a joynt interest between Christ and a
Believer. Christ saith, *All mine are*
thine, things present, and things to
come ;

come; then the heart of a Believer must eccho back to Christ, Lord, whatsoever I have is for thee, my Parts, my Estate. It was the saying of an holy Man, *Lord, thou art my all, and my all is thine*⁺. Oh be willing to spend, and be spent; do and suffer for Christ.

* Anselm.

I.

I. Let us to our power advance

the Honour and Interest of Jesus

* Probatio
dilectionis
est exhibi-
tio operis.
Gieg.

Christ*. Alas, what is all that we can

do? If a King should bestow upon a-

nother a Million *per annum*, with this

proviso, that in lieu of his acknow-

ledgment, he shall pay a Pepper-corn

every year to the King, what propor-

tion were there between this mans

Rent, and his Revenue? Alas, *we are*

* Luk. 17. *but unprofitable servants**, all that we

10. can do for Christ is not so much as

this Pepper-corn; yet *up, and be do-*

ing. Christ hates Complements: we

must not only bow the knee to him,

but with the wise men*, *present him*

* Mat. 2.

11.

with gifts, gold, frankincense and

myrrhe. Be not like the sons of Belial,

who

who brought their Kings no presents* : * 1 Sam. 10. ult.
 But, saith the Christian, I am poor, and can do little for Christ. Canst thou not make a Deed of Gift, and bestow thy love upon Christ? In the Law, he that could not bring a Lamb for an offering, if he brought but two Turtle-doves, it was sufficient. The Woman in the Gospel that threw in but her two Mites, yet was accepted*. * Mar. 12. 42.
 God is not angry with any man because he hath but one Talent, but because he doth not trade it.

2. Suffer for Christ, be willing to sell all, nay to lose all for Christ; we may be losers for him, we shall never be losers by him; if he calls for our blood, let us not deny it him; we have no such blood to shed for Christ, as he hath shed for us. It was *Luthers* saying, That in the cause of God he was content to endure the *odium* and fury of the whole world*. *Basil* affirms of the Primitive Saints, they had so much courage in their sufferings, that many

* *Totius mundi odium & impetum sustinere.*
Luth.

many of the Heathens seeing their heroick zeal, turned Christians; they snatched up Torments as so many Crowns. Oh think nothing too dear for Christ ! We that look for things to come, should be willing to part with things present for Christ.

10. *Branch.* 10. Lastly, If all things to come are ours, be content to wait for these great Priviledges; it is not incongruous *to long for Christs appearing*, and yet to wait for it : You see the glory a Believer shall be invested with ; but though the Lord gives a great portion, he may set a long day for the payment. *David* had the promise of a Crown, but was long before he came to wear it. God will not *deny*, yet he may *delay* his promise to teach us to wait : 'tis but a short-spirited faith that cannot wait. The Husbandman waits for the seed ; there is a seed of glory sown in a Believers heart, wait till it spring up into a harvest. Truly, it is an hard thing to wait for these things

things to come; so many *discouragements* from without, so many *distemperers* from within, that the Christian is willing to be at home: therefore we need patience, *Hebr. 10. 36. For ye have need of patience.* But how shall we get it? nourish Faith, *ver. 35. Cast not away your confidence.* Patience is nothing else but Faith spun out; if you would lengthen patience, be sure to strengthen Faith.

There's a great deal of reason why a Believer should be content to wait for Heaven. 1. *God is faithful who promiseth**: Gods Word is security enough to venture upon, his Bond is as good as ready money: all the World hangs upon the Word of his power, and cannot our Faith hang upon the Word of his promise? we have his hand and seal, nay, his Oath. 2. While we are waiting, God is tuning and fitting us for glory. *Giving thanks to the Father, who hath made us meet for the inheritance, Col. 1. 12.* We

1.
Heb. 10.
23.

24

Z

must

must be made meet. Perhaps our hearts are not humble enough, not patient enough, our Faith is but in its swadling band: we should be content to wait awhile, till we have gotten such a vigorous Faith as will carry us full-sail to Heaven. As there is a fitting of *vessels for hell*, Rom. 9. 22. so there is a ripening and a preparing of the *vessels of mercy*, v. 23. A Christian should be willing to wait for Glory, till he be fit to take his degree.

3. While we are waiting, our Glory is encreasing; while we are laying out for God, he is laying up for us, 2 Tim. 4. 8. If we suffer for God; the heavier our Cross, the heavier shall be our Crown. Would a Christian be in the Meridian of Glory, would he have his Robes shine bright? let him stay here and do service. God will reward us, though not *for our works*, yet *according to our works* * : the longer we stay
 27. for the principal, the greater will the
 4. interest be. 4. Wait for these things

* Mar. 16.

to come out of an ingenuity. The longer a Christian lives, the more Glory he may bring to God. Faith is an ingenuous Grace; as it hath one eye at the Reward, so it hath another eye at duty. The time of life is the only time we have to work for God. Heaven is a place of *receiving*, this of *doing*. Hence the Apostle being enflamed with Divine love, though he could with all his heart be with Christ, yet he was content to live awhile longer, that he might build up souls, and make the Crown flourish upon the head of Christ *: 'Tis self-love * *Phil. i. 24.* faith, *Who will shew us any good?* divine love saith, How may I do good? The prodigal son could say, *Father, give me my portion*; he thought more of his portion, than his duty. A gracious spirit is content to stay out of heaven awhile, that he may be a means to bring others thither. He whose heart hath been divinely touched with the love of God, his care is not so much

for receiving the Talents of Gold, ^{as} for improving the Talents of Grace. Oh wait a while! learn of the Saints of old, they waited: if we cannot wait now, what would we have done in the times of the long-liv'd Patriarchs? look upon worldly men, they wait for preferment; shall they wait for earth? and cannot we wait for heaven? If a man hath the Reversion of a Lordship or Manor when such a Lease is out, will he not wait for it? We have the Reversion of Heaven, when the Lease of life is run out, and shall we not wait? Look upon wicked men, they wait for an opportunity to sin. The Adulterer *waits for the twilight* *. Sinners *lie in wait for their own* *
 * Job 24. 15. *blood*, Prov. I. 18. Shall men wait for their damnation, and shall not we be content to wait for our salvation? Wait without murmuring, wait without fainting, the things we expect are infinitely more than we can hope for. And let me add one caution,

on, *Wait on the Lord, and keep his ways,*
 Ps. 37. 34. While we are *waiting*, let
 us take heed of *wavering*. Go not a
 step out of Gods way, though a Lyon
 be in the way, avoid not duty to meet
 with safety; keep Gods high-way, *the*
good old way, Jer. 6. 16. the way which
 is paved with *holiness*, Isa. 35. 8. *And*
an high-way shall be there, and it shall
be called the way of holinesse: Avoid*
crooked paths, take heed of turning to
 the left hand, lest you be set on the
 left hand. Sin doth cross our hopes,
 it barracadoes up our way; a man
 may as well expect to find Heaven
 in Hell, as in a sinful way.

* Ps. 125.
 5.

My last Use is to such as have only
things present, that they would la-
 bour for *things to come*. You have
 seen the blessed condition of a man
 in Christ, never rest till this be yours.
 Alas, what are the great possessions
 of the Earth? there's a transiency and
 a deficiency in these things. King
 Solomon was digging for happiness

Use ult.

here below, and he had more than any man arrived at, either before, or after him; he was the most magnificent Prince that ever held the Scepter. 1. For *his Parentage*, he sprang from the Royal Line; not only that Line of which many Kings came, but of which Christ himself came. Jesus Christ was of *Solomon's* Line and race; so that for heraldry and nobility, none could shew a fairer coat of arms.

2. For the *situation of his Palace*, it was in *Jerusalem*, the Princess and Paragon of the Earth. *Hierusalem* for its Renown, was called *the City of God*, it was the most famous Metropolis in the World. *Whither the Tribes go up,*

* Psa. 122. *the Tribes of the Lord**. 3. For *riches*,

⁴ his Crown was hung full of jewels! he had Treasures of Gold and Pearl,

* 1 Kings 10. 27. *and gave silver as stones**. 4. For *pleasure*,

he had the flower and quintessence of all delights, sumptuous fare, stately Edifices, Vineyards, which were Paradises of delight, pleasant fish-

fish-ponds, all sorts of Musick to enchant, and ravish the senses with joy; if there were any thing delicious and rare, it was a present for King *Solomons* Court. — Thus did he bathe himself in the perfum'd waters of pleasure. 5. For *Wisdom*, he was the *Oracle* of his time. When the Queen of *Sheba* came to pose him with hard questions, he gave her a solution to all her doubts *: he had a * 1 Kings
key of knowledge, to unlock the dark 10. 3.
Cabinet of nature; so that if wisdom had been lost, it might have been found here; and the whole World might have lighted their understanding at *Solomons* Lamp. He was an earthly Angel. So that truly, a carnal eye surveying his Glory, would have been ready to imagine that King *Solomon* had entred into that Paradise out of which *Adam* was once driven, or that he had found another as good: never did the world cast a more smiling aspect upon any

man: yet when he comes to give in his impartial verdict, he tells us that the World hath *vanity* written upon its frontispiece, and all those golden delights he enjoyed were but a painted felicity, a glorious misery. *Eccles.* 2. 8. *And behold all was vanity.* You see the Tree of happiness doth not grow in the earthly Paradise, how restless is the soul till it bathe it self in the River of life? what are *things present*, put in ballance with *things to come*?

What is Honour which is the highest elevation of mens ambitions? One calls it the gallant madness.

* Nihil
aliud est
potestas
culminis
quam tem-
pestas mer-
itum. Greg.

* It was foretold to *Agrippina*, *Nero's* Mother, that her Son should be Emperour, and that he should afterward kill his own Mother; to which *Agrippina* replied, *Let my Son be Emperour, and then let him kill me and spare not.* So thirsty was she of Honour. Alas, what are swelling Titles, but Rattles to still mens Ambition?

Honour is like the Meteor which lives in the Air; so doth this in the breath of other men *: its like a gale of wind which carries the ship; sometimes this wind is down, a man hath lost his Honour, and lives to see himself intombed: sometimes this wind is *too high*. How many have been blown to Hell, while they have been sailing with the wind of popular applause! Honour is but *magnum nihil* *, a glorious fancy, * *Honor est in honore.*
Acts 25. 23. * It doth not make a man really the better, but often the worse. A man swell'd with Honour, (wanting Grace) is like a dropsy-man whose bigness is his disease. 2. And for Riches (the silver goddess which men adore) what are they? 1. They are *unsatisfying*, they cannot fill the heart *. The World is made in manner of a Circle, the heart in manner of a Triangle: a Circle can never fill a Triangle, and riches are unsatisfying upon a double account. 1. Because they

* Sen.

* μετὰ πολλῆς φαντασίας.

1.

* Isa. 55. 2.

they are not *real*. The World is called a *fashion*, 1 Cor. 7. 31. The word *giva* signifies a Mathematical figure, sometimes a shew or apparition. 'Tis like a Looking-glass, which represents the Image of a face, but it is not a true face; such are Riches. *Prov. 23. 5. Wilt thou set thine eyes on that which is not?* Riches are but tin'd over*, they are like Alchemy, which glisters a little in our eyes, but at death all this Alchemy will be worn off. Riches are but sugred lyes, pleasant impostures, like a gilded Cover that hath not one Leaf of true comfort bound up in it. 2. They are not *sutable*. The soul is a spiritual thing, Riches are of an earthly extract*, and how can these fill a spiritual substance? a man may as well fill his chest with Grace, as his heart with Gold.

* *B. affectata
fælicitas.
Sen.*

* *Effoditur
tur opes,
&c.*

2. They are uncertain. 1 *Tim. 6. 17.* They are winged delights, they may be compared to a flock of Birds in your Garden, that stay a little

le while ; but when you come near
to them, they take their flight, and
are gone. So riches *make themselves*
wings, they flie away as an Eagle to-
wards Heaven, Prov. 23. 5. Au-
gustine saith of himself, *Si quid arri-*
ssset prosperum, &c. When any pre-
ferment smiled upon him, he was
afraid to accept of it, lest as soon as it
had saluted him, it should take its
farewel. Outward comforts are as *Pla-*
to saith, like *Tennis-bals*, which are
banded up and down from one to an-
other *. Had we the longest Lease of
worldly comforts, it would soon be
run out. *The world passeth away*,
1 *John* 2. 17. Riches pass away like
a swift stream, or like a ship that is
going full Sail. While they are with
us, they are going away from us.
They are like a Posie of flowers
which withers while you are smel-
ling to it; like Yce, which melts
away while it is in your hand. Well
then might the Apostle call them *un-*
certain

* *Dei ludi-*
bria, quæ
sursum ac
deorsum
suo cælo
feruntur.
Plato.

1 *John* 2.
17.

certain riches. 3. They are *vexing*. They are compared to *wind*, Hof. 12. 1. to shew their *vanity*; and to *thorns*, Mat. 13. 17, 22. to shew their *vexation*. They are Thorns in the gathering, they prick with care; a man will *compass Sea and Land* to make money his Profelyte. O what pains will he take! what hazards will he run! he will break his *sleep*, and his peace too, for a little golden pelf; so that while he is gathering Riches, he is not gathering a flower, but a thorn; and as riches pierce the head with care of getting, so they pierce the heart with fear of losing. This is the bitter core in the apple which our first Parents did eat. 4. They are *dangerous*, they oft *turn to the hurt of the owner*, Eccles. 5. 13. They are a sweet poyson*; how many have pull'd down their souls to build up an Estate? A ship may be so loaden with gold and silver that it sinks. A

* Deut. 6. *gift blinds the eye**. The same may be
 19. said of Riches, the golden dust of the
 World

* Dulce
 venenum.
 Bern.

World puts out the eye of the soul,
 that men neither know God, nor
 themselves. *Judas* (as *Tertullian*
 thinks) was pretty honest, till he car-
 ried the bag*. It's hard to be in of-
 fice, and not put conscience out of of-
 fice. Oh what are these present things
 in comparison of things to come!
 Christ, who had all Riches, scorn'd
 these earthly Riches; he was born
 poor, the Manger was his Cradle, the
 Cobwebs his Curtains; he lived poor,
*he had not where to lay his head**: he
 dyed poor. I do not read that when
 Christ dyed, he made any Will, he
 had no Crown-lands, only his Coat
 was left, and that the Souldiers part-
 ed among them, and his Funeral was
 sutable; for as he was born in an-
 other mans house, so he was buried in
 another mans Tomb, to shew how he
 did contemn earthly dignities and
 possessions, *His Kingdom was not of*
this world. Suppose an hour of adver-
 sity come, can these present things
 quiet

* *usque ad*
loculorum
officium.

* *Mat. 8. 20*

- quiet the mind in trouble? Riches are
 * Hab. 2. 6. call'd *thick Clay* *, which will sooner
 break the back, than lighten the
 heart. When pangs of conscience, and
 pangs of death come, and no hope of
things to come, what peace can the
 World give at such a time? surely it
 can yield no more comfort than a
 filken stocking to a man whose leg is
 out of joynt. A fresh colour delights
 the eye; but if the eye be sore, this co-
 lour will not heal it. *Riches avail not*
 * Prov. 11. *in the day of wrath* *. Thou canst not
 4. hold thy wedge of gold as a screen to
 keep off the fire of Gods Justice.
 Let this sound a Retreat to call us
 off from the immoderate pursuit of
 present things, to labour for *things to*
come. What are these neather springs
 to the upper springs? As *Abraham*
 said, *Lord, What wilt thou give me, see-*
 * Gen. 15. *ing I go childless* *. So say, Lord, What
 12. wilt thou give me, seeing I go
 Christless? *Luther* did solemnly pro-
 test, God should not put him off with
 these

these things*: Oh labour for those
blessings in heavenly places*. Things
present are pleasing, but not perma-
nent, be not content with a few gifts.
Abraham gave unto the sons of the
Concubines gifts, and sent them
away; but unto *Isaac*, *Abraham* gave
all that he had*. Reprobates may
have a few Jewels and Ear-rings
which God scatters with an indif-
ferent hand, these with the sons of the
Concubines are put off with gifts;
but labour you for the portion*,
that portion which the Saints and
Angels are spending upon, and can
never spend: get into Christ, and
then all is yours; so saith the Apostle,
All things are yours, and ye are Christs.

* *Valde
protestatus
sum, me
nolle sic sa-
tiari ab eo.*
Luther.

* Eph. 1. 3.

* Gen. 25. 5

* Psal. 119.

57.

F I N I S.

GODS
Anatomy
UPON
MANS HEART,
Or, A
SERMON
PREACHED
BY ORDER
Of the Honourable House of
COMMONS,
At *Margarets Westminster*, Decemb.
27, 1649. Being a day of Publick
Humiliation.

By THOMAS WATSON, Pastor of
Stephens Walbrook, London.

The Sixth Edition.

Doth he not see my ways, and count all my steps?

Job 31. 4.

Propè Deus est, recum est, intus est. Aug.

London, Printed for *Ralph Smith*, and are to be
sold at his shop at the sign of the Bible in *Corn-*
hill, near the *Royal Exchange*. 1665.





GODS

Anatomy

UPON

MAN'S HEART.

HEB. 4. 13.

But all things are naked, and open'd unto the eyes of Him with whom we have to do.

WE are met this day to humble our souls, and to bring our Censer, as once *Aaron* did, and step in, that the wrath of the great GOD may be appeased. And

A a 2

was

was there ever more need to lie in sack-cloth, than when the Kingdom almost lies in ashes? Or to shed tears, than when this Nation hath shed so much blood? These days are called in Scripture, *Soul-afflicting days*, Levit. 23. 9. *For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.* And certainly that may be one reason why there is so much State-affliction, because there is so little Soul-affliction. Our condition is low, but our hearts are high. God sees with what hearts we now come, what is our spring, what our centre; his eye is upon us. So saith my Text, *All things are naked and open.*

I shall wave the Coherence, lest I be prevented, and handle the words as an entire Proposition. We have here a *Map of Gods knowledge.* But before I extract any thing,

I will first open the Terms. In the Law, first the Lamps were lighted before the Incense was burned; I may allude, First the judgment is to be enlightened by Doctrine before the affections are set on fire. Ministers must be first shining, and then burning Lamps.

All things are [*Naked*] Some Expositors translate the word γυμνά *Excoriata*, and to this sense *Chrysostome* inclines. It is a Metaphor from the taking off the skin of any beast, which doth then appear naked. Thus our hearts are said to be naked; they lie open to the eye of God, they have no covering; there is no vaile over the heart of a sinner, but the vaile of unbelief; and this covering makes him naked.

This is not all, the Apostle goes higher. They are naked and [*open*] τεταραχλισμένα, The word τεταραχλίζεν. * Βεζα, Interpreters render *Per spinam dorsi* *ragrars*.

findere. It alludes to the cutting up of the Sacrifices under the Law, where the Priest did divide the Beast in pieces, and so the *intestina* the inward parts were made visible. Or it may allude to an Anatomy, where there is a dissection and cutting up of every part, the Mesentery, the Liver, the Arteries. Such a kind of Anatomy doth God make : an heart-Anatomy : He doth cut up the inwards, and makes a difference ; This is flesh, that is Spirit, this is faith, that is fancy. He makes a dissection, as the knife that divides between the flesh and the bones, the bones and the marrow, the sinews and the veines. *All things are open* τετραχλίσμένα, *They are cut up before him.*

The next word is, πάντα [*All things*] καὶ ἀγγέλους σιπης, καὶ νεφουβείμ, καὶ σεραφείμ, πάντα γυμνά, as a Learned Writer upon the words *. There is nothing escapes his eye : and here

* Οὐκ ἔστι τι κρυπτόν
αὐτῷ.
πισ.

in Gods knowledge doth infinitely differ from ours. We cannot see in the dark, nor can we see many things at once; but it is not so with him; There is nothing so deep, but God will bring it above board. * *Who will bring to light τὰ κρυπτά, the hidden things of darknesse* *. And he sees many things at once, nay, all are as if they were but one * All things being represented to him in the pure Crystal of his own Essence, are but as one individual thing.

Again [*unto his eyes*] Eyes are ascribed to God not properly, but Metaphorically; Idols have eyes, yet *they see not* *; God hath no eyes yet he sees; the eye of God is put in Scripture for his *Knowledge*; all things are naked to his eye, that is, they are obvious to his Knowledge. We cannot sin, but it must be in the face of our Judge.

The last Word is, [*with whom we have to do,*] πρὸς ὃν *propter* (Cornel.

* Nihil t m
p o fundum
quod non
extrahatur
in lucem.
Calvin.

* 1 Cor. 4. 5.
* Scientia
D i est in-
finita, &
in singulis
& in om-
nibus tan-
quam
unum esset
singulare.

Aug.
* Ps. 115. 5.

alapide.) The sense is clear. To whom we must give an account. So some translate it, *Reddere rationem**. And *Oecumenius*. To whom we must be responsible. * The words thus opened fall into these parts.

* Hierome,
ειναι.

* αυτω

εχουλο

διδουαι ευ-

δουχο

των πε-

περὶ

μολων.

Oecumen.

1. Here is the Judge, that is God,
Unto the eys of [Him]

2. The matter of fact [*All things*]

3. The evidence given in, *All things are [Naked]*

4. The clearnesse of the evidence,
Naked and [Open]

5. The Witnesses, *[his eys]*

6. The persons to be adjudged either for life or death. *[We]* that is, every individual person : There is none exempted from this General Assize. *With whom we have to do.*

The Proposition I shall dilate on, is this.

Doct. That the most secret Cabinet designs of mans heart are all unlocked and

and clearly anatomized before the Lord.

I might produce a whole cloud of witnesses, giving in their full vote and suffrage to this truth. I shall rest in two or three, that in the mouth of three witnesses this great truth may be established.

He knows the secrets of the heart, Psa. Psal. 44. 21. in the original it is *the hidden things of the heart**; those which are most veiled and masked from humane perception.

And, Psa. 139. 2. *Thou knowest my thoughts afar off*. Here are two words, that set out the infiniteness of Gods knowledge.

First, thou knowest *my thoughts*, there is nothing can be parallel'd with a thought.

First, *For its subtilty*, 'tis called the *imagination of the thought**, or as the word may bear, the first *embrio and forming of the thought*, that is

362 *Gods Anatomy upon Mans Heart.*

is, a thing very subtle, and scarce discernable.

Secondly, *For its celerity*, our thoughts are winged, like the *Cherubims*, they will in an instant travel over the world: they are *swifter than*
 * 2 Sam 1. *Eagles**, but he that rides upon the
 23. *swift cloud* can overtake them, he can out-match them.

Thirdly, *For its incongruity*: our thoughts are *snarl'd* and *tangled* one within another, they have no dependance, they may be *inter anomala*: yet even these thoughts are known to God, and set in their proper Sphere: what *David* saith of his members, may be said of our thoughts, *Are they not all written in thy Book?*

2. 2. *Afarre off*, that is either,
1. 1. God knows our thoughts before we our selves know them. He knowes what designs are in the heart, and men would certainly pursue, did not he turn the wheel

ano-

another way. God knew what was in *Herods* minde before *Herod* himself knew it, viz. that he would have destroyed the child *Jesus*. God knew his thoughts afar off: he sees what blood and venome is in the heart of a sinner, though it never comes to have vent: he looks at the intencion, though it be not put in execution.

Secondly, *Afar off*, that is, God 2.
knows our thoughts when we have forgotten them: they are *afar off* to us, but they are present with him, *These things hast thou done, and I kept silence: thou thoughtest I was such a one as thy self, &c.* That is, that I had a weak memory, but I will reprove thee, and set thy sinnes in order before thee*. Millions of years are but as a short Parenthesis between: and that we may not think God forgets, he keeps a Book of Records, *Rev. 20. 12. I saw the dead, small and great stand before the Lord,*
and

*Ps. 50. 22

and the Books were opened : God writes down , *Item* such a sinne . and if the Book be not discharged there will be an heavy reckoning : to every believer, the debt-book is crossed, the black lines of sinne are crossed out in the red lines of Christs blood.

To instance in one Scripture more, *The night shineth as the day* Psal 39.12 *Psalme 39.12.* The clouds are no Canopy, the night is no Curtain to draw between , or intercept his knowledge ; we cannot write our sinnes in so small or strange a character, but God can read, he hath eyes for them. . Indeed, we know not sometimes what to make of his Providences , *His way is in the Sanctuary* * , *Pl. 77.13 we cannot read his hand-writing : but he understands our Hearts without a commentary. He is privy to all our treachery , though we think to keep it under lock and key ; We cannot climb
so

high but he sees us, we cannot dig low but he takes notice. The men of *Babel* were climbing very high, they would make a City and Tower, the top whereof should reach to heaven, and so indeed it did; for God saw them all the while, and what became of it? *He divided their language*; * *Achan* digs deep to hide his counsels, saying, *No eye shall see*; he takes the Babylonish garment, and hides it in the earth, with the wedge of gold, but God unmasks his theevery*. * Gen. 11. 7, 8.

If there be any here, that when they should have been doing Gods work, have been by stealth hiding the Babylonish garment, making themselves rich, feathering their own nests; instead of driving in nails into Gods Temple to fasten it, have been driving a wedge of gold into their chests, God sees it; let me tell you, all the gaine you get, you may put in your eyes, nay,

* Josh. 7. 21

if you belong to God you must, and weep it out again. God hath a window that looks into your hearts. *Momus* complained of *Vulcan*, that he had not set a grate at every mans breast. God hath such a grate, he is the great Superintendent ; we come into the world as upon a Theatre, every man acts his several part or Scene, God is both the Spectator and the Judge.

You have seen the Doctrine proved.

What the
knowledge
of God is.

For the Amplification, let us consider what the knowledge of God is ; it is a most pure act by which he doth at one instant know himself in himself, and all things without himself, not only necessary, and contingent, but which shall never be, after a most perfect, exquisite, and infallible manner. Out of this description, we may

ga-

gather two things. 1. That there 1.

is no succession in Gods knowledge, it is *uno intuitu*: our knowledge is *per prius, & posterius*, from the effect to the cause; it is not so in God.

2. Things that are not, have an objective being in his knowledge; 2.
Rom. 4. 17. He calls things that are not, as if they were; even these *non entia* have an Idea in his knowledge.

Quest. Here a question may be *Quest.*
started, *If there be such perfection in the knowledge of God, then he knows sinne?*

Resp. The Schools distinguish of *Answ.*
a double knowledge in God. There is, 1. *Scientia simplicis intelligentiae*, a knowledge of pure intelligence, and thus he knows evil by a contrary good, as the light discovers the darkness. So we say, *Rectum est index sui, & obliqui*, The straight rule shews the crooked. 2. There is a knowledge of approbation.
Thus

Thus God doth not know sinne; for he hates it, he punisheth it. Christ was *made sinne*, yet *he knew no sinne*; he did know it so as to hate it, not so as to act or approve it.

I passe to the Reasons.

Reas. 1. 1. *Reason*, From his creation; God is the Father of lights, therefore must needs see. It is his own Argument, *He that planted the eare, shall he not hear? he that formed the* **Pl 94. 9.* *eye; shall he not see**? He that makes a Watch, knows all the pins and wheels in it; and though these wheels move crosse one to another, he knows the true and perfect motion of the Watch, and the spring that sets these wheels a going; *He that formed the eye, shall he not see?* Man may be compared to a spiritual Watch. The affections are the wheels; the heart is the spring; the mo-

motion of this Watch is false; the heart is deceitful; but God that made this Watch, knows the true motion of it (be it never so false) and the spring that sets the wheels a going. God knows us better than we know our selves: He is as *Ezekiels* wheels, full of eyes, and as *Augustine* saith, he is *totus oculus*, all eye*.

* Aug. in
Psal. 126.

2. *Reason*, From his Ubiquity. He *Reas. 2.*
is Omniscient, because Omnipresent;
Jer. 23. 24. Do not I fill heaven and Jer. 23. 24.
earth? He is nowhere included, and
yet nowhere excluded; his circumfe-
rence is everywhere. God hath an eye
in Councils, in Armies, he makes an
heart-anatomy; he sees what mens
designs are, and whither they are dri-
ving. If Hatred wears the Livery
of Friendship: If Ambition comes
masqued with Humility: If Religi-
on be made a Stirrup to get into the
Saddle of Preferment, God sees it:

B b

And

And though they dig into Hell, thence shall my hand take them, Amos 9.2. God can unlock Hell. *Plato* saith of the King of *Lydia*, he had a Ring, when he turned the head of it to the palm of his hand, he could see every one, but himself walk invifible. Thus God observes all our actings, but himself is not seen, as the Apostle argues, *1 Tim. 6. 16.* Therefore the Schoolmen say well, *Deus est in loco repletivè*, Man may be circumscribed, the Angels may be defined, but God is in every place by way of repletion. His Centre is everywhere, and his eye is ever in his Centre.

Aquin.

Obj. 1. Object. 1. But is it not said, *Gen. 18. 21. I will go down and see whether it be done altogether according to the cry?*

Anfw.

Reff. It could not be that God was ignorant, because there is mention made of a cry, but it is spoken

ken ἀνδραποδιστῆς after the manner of a Judge, who will first examine the cause, before he will pass the sentence. Therefore to answer that Scripture, *I will go down and see.* It implies two things.

First, The *moderation* God useth when he is upon a work of Justice. God doth not make the Sword the Judge, he doth first weigh things in the balance; he doth ever *lay judgement to the line*, before he draws the line of confusion. God, when he is upon a work of *Justice*, is not in a *Ryot*, as if he did not care where he hits, but goes in the way of a *circuit* against offenders, *I will go down and see.* He doth not punish rashly; and this may be a good hint to them that have power in their hand, they must work by Line and Plummer, judging the Cause, rather than the Person; they must proceed in righteousness, else seeming Zeal is no better than Wild-fire; it is not Justice, but Violence.

Secondly, *I will go down and see.* It denotes Gods *patience* in waiting for sinners. He staid till the cry came up. God puts up a great deal of injury at our hands, before Justice draws the Sword. He spins out mercy into patience, and eeks out patience into long-suffering. Oh! had not Gods patience been infinite, we have spent so long upon it, that we have quite spent the stock. But let no sinner presume: Though God be long-suffering, he doth not tell us how long. When the cry comes up, God comes down. If pride, lust, oppression abound, God will hear the cry, and will quench the fire of sin with a showre of blood.

Obj. 2. *Object. 2.* Zeph. 2. 1. *I will search Hierusalem with candles.* Implying that something is hid out of his reach.

Ans. Resp. Not that God needs any Candles to see by; for though it be

be said, *The spirit of man is the candle of the Lord* * : I his candle is not for * *Prov. 20.*
him to see by, but for us. Therefore 27.
this searching implies two things.

First, The exactness of Gods knowledge. He hath such a deep insight, as usually men have upon search.

Secondly, God threatens to search, because he would have us search. As, *Lam. 3. 40.* *Let us search and try our wayes.* Gods searchers are now abroad, his judgments; let us find out our sins, or else our sins will find us out.

Information. And this hath two Use 1. Branches.

1. *What manner of persons ought we to be* * ? Hath God a Window that opens into our breasts? Doth he make a critical descant upon our actions? Oh what Holiness, what Sincerity,

Bb 3 what

what exemplary Piety becomes us, being in such a presence ! Were we to come before some great Monarch, what solemn preparations would we make ? Shall the eye of a King do so much, and not the eye of God ? The King can only see the outside, there may be Treason within, for ought he knows ; but God hath a Key for the heart, *Jer. 17. 10. I the Lord search the heart.* And will not this command Reverence ? In these dayes of solemn Humiliation, Gods eye is principally upon the heart. God looks there most, where we look least ; some have no heart at all *, sin hath stollen away their heart ; others have an heart too much, *An heart, and an heart ** ; others have hearts good for nothing, *earthly hearts* ; like *Saul*, that was hid among the stufte * ; some have Angels tongues, but as *Nebuchadnezar*, he had the heart of a Beast given to him. Brethren, did our hearts stand where
our

* Hof. 7 11

* Psa. 12. 2.

לבו ללב

* 1 Sam.

10. 22.

our faces do, this would be a day of blushing, we should be ashamed to look one upon another; remember God hath a Key for the heart.

When we come to these solemn duties, God asks that question, as *Je-hu* did *Je-honadab*, 2 Kings 10. 15. he saluted him, and said to him, *Is thy heart right, as my heart is with thy heart?* And he said, *It is. If it be, give me thy hand: And he took him up into the Chariot.*

2 Kin 10.
15.

This is Gods question. You come this day to humble your selves, and make atonement, *Is your heart right with me?* If we can answer, as he did, Lord, thou knowest it is; though I have much weakness, yet my heart is right, I have no false byass upon it; though I am not perfect, I hope I am sincere: Then will God say, Give me your prayers, give me your tears, now *come up with me into the Chariot.* A

tear from a bleeding heart, is a precious perfume in Heaven. Oh did we consider this all-seeing eye, we durst not bring so much *strange fire* into the Divine presence. We read of *Ezekiels wheels*, they had a wheel within a
 * Ezek. i. wheel *. Thus God hath a thought
 16. within a thought; he doth *intervenire* *
 * Seneca. *re* *, he comes between us and our thoughts.

The goddess *Minerva* (as the Poets feign) was drawn in such lively Colours, that which waysoever one turned, still *Minerva's* eye was upon him. Thus, turn which way you will, fall in love with any sin, still God looks upon you. He hath an eye in your heart, he is *κατασκοπεύων*. *What manner of persons ought we to be?*

2. Bran. 2. *Of how dangerous consequence of Infor.* is it to act any thing against God? He sees it, and his knowledge is armed with Power. He that hath an eye to see, will find an hand to punish.
 If

If there be any designs against God, though carried on never so subtilly, remember there is a Council of War sits in Heaven.

Against G O D ? Will some say,
By no means.

There are four things; and if we act either directly or indirectly against any of these, we act against God, and he sees it, he writes it down.

I. If we act against his *Truth*, we act against God. Truth is a beam of God, it is his Essence, he is called *ἡ ἀλήθεια*, the Truth. It is the most orient Pearl of his Crown; take away his Truth, and we ungod him. Truth is the precious seed, by which we are begotten to life *, it is the pillar of our salvation; it is not only *norma fidei*, the rule of Faith; but it is *radix fidei*, the root out of which Faith grows: take away
way

— I.

* Jam. 1. 18

way Truth, and what is Faith but fancy? we believe our selves into Hell. Truth is the great purchase of Christs blood, and it hath been transmitted to us in the blood of many Saints and Martyrs; if we strike at Truth, we strike at God; and doth not God see this?

Give me leave to plead in Gods cause: Is not this pure wine of Truth mixed with water, nay, with poyson? How are the Truths of God almost lost in the Croud of Errours? what Truth in Divinity but is now called in question? some denying the Scriptures, others denying the Lord that bought them; not only *the foundations of the earth* are out of course, but even *the foundations of Scripture* are shaken. We read that *when the bottomless pit was opened, there arose a smoke as the smoke of a great furnace, and the Sun*
 *Rev. 9. 1. *and the air were darkened**. The late errors sprung out of the furnace of hell,
 have

have made such smoke and mist in the Church of God, that the bright Sun of Truth is much eclipsed in our Horizon. How many Religions are there now among us, and every day in a new dress? old Heresies newly ramp'd? Our Saviour Christ saith*, *If the Son of man comes, shall he find faith in the earth?* yes sure, he may now find many faiths; so many men, almost so many faiths; *Pudet hac opprobria nobis, &c.* These things are done, but are they punished? Are they not countenanced? God sees. Silence when Truth is wounded, is a loud sin.

Secondly, We act against God, when we act against his Covenant; a Covenant is a serious thing. Suppose the *matter* of it Civil (though ours is more) the *making* of it is Divine. We read of a Covenant made with an Heathen King*, *which being broken, saith God, shall he prosper? shall he escape,* *that*

*Luk. 18.8

2.

*Ezek. 17.

16, 17, 18.

that doth such things? what, when lo
 he had given his hand, ver. 18. He
 shall not escape; let us look upon our
 Solemn League and Covenant, and
 tremble when I read it: we Covenant-
 ed not only against Prelacy, but Pope-
 ry; not only Hierarchy, but Heresie;
 not only Sin, but Schism; and have
 we not gone against the Letter of it?
 How is the Covenant slighted by
 some, as an Almanack out of date?
 Those that did once lift up their hand
 to it, do now lift up their heel against
 it. Indeed at first the Covenant was
 looked upon as Sacred; the Drunkard
 would be sober that day, the unclean
 person chaste; but within a while it is
 laid aside, we begin to play fast and
 loose with God, and for a Trifle will
 venture the curse of the Covenant:
But they like men have transgressed the
 Covenant*; or as in Hebrew*, they like
 Adam; how is that? for a poor apple;
 so for a Trifle, a Penny in the shop, or
 the

* Hof. 6. 7
 כְּאָדָם
 כְּאָדָם
 כְּאָדָם

the Bushel, men will set their Cove-
nant and their Conscience to sale.
God sees this, and hear what he saith,
I will bring a Sword, which shall avenge
*the quarrel of my Covenant**. Covenant-
violation is an high affronting sin, and
an Affront will make God draw his
Sword; to set our hand and seal to the
Covenant, and then to tear off the seal.
If the Covenant will not hold us,
God hath *Chains* that will.

Lev. 26.
25.

That which doth inhanche the sin,
is, it must needs be *renitente conscien-*
tia, against light; 'tis to be presuppo-
sed, no man would take a *Covenant*
blindfold; either he was informed, or
else might have been. This is that
which dies the sin in grain; take any
sin, put it in the Scales, and put in this
weight with it, that before, and when
it was done, it was against knowledge,
this circumstance is as much as the sin
it self; though it be but one sin, it
weighs as much as two.

The

The *Covenant* is *Nodus Connubialis*, a marriage-knot; for a woman to go away from her husband after Solemn Contract, is of an high nature. The *Covenant* is *Zona virginea*, a girdle or golden Clasp that binds us to God, and God to us. The girdle in ancient times was an emblem of Chastity. When the *Covenant* is broken, the Church loseth her Virginity. *Israel* was a people espoused to God in

*Jer 3.1. *Covenant* *; but having stained this federal relation by Idolatry (a sin that did directly cut asunder the marriage-knot) God gives her a Bill of Di-

*Hos. 2.2. vorce: *Plead with her*, saith he, **she is not my wife.*

The *Carthaginians* were execrable for Covenant-breaking *, insomuch that it grew at last to a Proverb, *Punica fides* *, *The faith of a Carthaginian*: And I would to God it might not be said, that many of the Christians in

England

* *Pœni* sæ-
disfragi
semper
habiti.
Plautus.
* *Salust.*

England are turned Carthaginians, they make no reckoning of their Oaths.

The Scythians had a Law, That if any man did *duo peccata Contorquere*, bind two sins together, a Lye and an Oath, he was to lose his head, because this was the way to take away all faith and Truth among men. If all Lyars and Perjurers in this age should come to Tryal, I think we should scarce find men enow to bring them to the Bar.

3. We act against God, when we act against his *Ambassadors*. I mean not such as have stollen into the Priests Office, such as are *gone* out, 1 *Joh. 4.* 1. not *sent* out, they are gone without a Commission; but such as are in a Scripture method instituted into this holy Function; he that acts against these, acts against God; and remember God sees, he writes it down; what injury

• 1 Kings
19.11, 12.

jury is done to the Ambnssadour, the King takes as done to his own person ; so saith Christ, *He that despiseth you, despiseth me.* What a black vail is drawn over the face of the Ministry ! Let me plead with you , God might have come in his own person , and have preached to you in flames , as when he did once deliver the Law upon Mount *Sinai* ; but then you would have said , Oh let not God speak, least we dye, let *Moses* speak. God might have preached to you in the Ministry of Angels , but you would not have been able to bear it : *God is not in the fire, nor in the earthquake, but in the still small voice*[†]. He is pleased in a sweet kind of humility, to send his Ambassadors, and he puts an Olive-branch into their mouth ; they wooe, and beseech, and all, ἐν σωλασ-
χναῖς ἰησοῦ χριστοῦ, in the bowels of Christ ; will not love conquer ?

This Nation is sick of a spiritual
Plurisie,

Pleurify, we begin to surfeit upon the bread of life; when God sees his mercies lying under table, 'tis just with him to call to the enemy to take away. I heartily pray that plenty of Ordinances doth not as much hurt in this City, as Famine hath done in other places of the Land; and if we once say, what is this *Manna*? no wonder if we begin to say, who is this *Moses*? Oh what a sad change is there in our days! Those that once would have *counted our feet beautiful*, that would have been ready to have pull'd out their eyes for their Minister, are now ready to pull out their Ministers eyes; and what is the quarrel? Even this! *Am I become your enemy because I tell you the truth?* * If Ministers would *Gal. 4.16. preach *placencia*, smooth things, make the way to Heaven nearer than ever Christ made it, then they should be admired. (You shall have more people gaze at a Comet or Blazing-
Cc star,

starr then sat the Sunne.) But if they come to lay the axe of the Law to the root of Conscience; if they fall a hewing, and cutting down mens sinnes; *The land is not able to bear their words.* If the Prophet goes to tell King *Asa* of his great sinne in joyning with a wicked Army; * *Herein thou hast done foolishly.* If he goes about to imprison his sinne, he himself shall be imprisoned. Then *Asa* was wroth with the Seer, and put him in a prison-house*. This was *Fernsalem*s sinne, and it drew tears from Christ; *O Fernsalem*, * *thou that stonest the Prophets!* &c. And he stoned them so long, till he had not one stoned left upon another.

* Chron
16. 9.

* Verse 10

* Mor. 23.

Those that would annihilate the Ministry, go to pull the stars out of Christs hand; and they will find it a work not feasible; it will fare with them as with the Eagle, that going to fetch a piece of flesh from the

the

if the Altar, a coale sticking to the
 flesh, she burnt her self and her
 young ones in the nest, 2 Chron. 36.
 16. *They mocked the Messengers of God
 and misused his Prophets, till there was
 no remedy.*

4. We act against God, when we
 act against that *Order* and Govern-
 ment which he hath set up in his
 Church, God is the God of *Order*,
 he hath set every thing in its proper
 sphere. The order and harmony
 of the World doth consist in De-
 grees, one thing still above another.
 For as *Aristotle* saith, no Harmony
 consists of Union; there can be no
 musick, if all the sounds be alike;
 The Counter tenor is above the Base.
 In nature, the Sunne is Comman-
 der in Chief among the Planets.
 Thus in the Body Politick; God
 hath set King, Nobles, Judges, still
 in a descent; and this makes up the
 Harmony. And these Powers are of
 God, Rom. 13. 1. *The Powers that* Rom. 13. 1
 be,
 C c 2

be, are of God. Magistracy is the hedge of a Nation, And he that breaks an hedge, a Serpent shall bite him.

Use 2. Use 2. Reproof, Here's a just Impeachment against two sorts of Persons.

1. Bran.
of re-
proof.

1. The Libertine. And there are two kinds of them :

First, The *prophane Libertine*, that fancies to himself a God made up of mercy ; and therefore he ingulphes himself in sin, doth act *pro arbitrio*, he is upon the spur to go to hell, as if he were afraid hell would be full before he could get thither. Doth not he say ; *God shall not see.*

Secondly, the Religious Libertine is, That sins *because grace abounds*; that saith, God sees no sin in his people, and therefore, what need we see it ? After we are in Christ, we cannot sinne ; therefore repentance is out of date. Whom I shall refute in two words.

There needs Repentance after
we

we are in Christ : for, 1. Though ^{I.} sin in a Believer be *covered**, yet it ^{*Pal. 31.1} is not perfectly *cured*. There are still *Rliquia peccati*, some remainders of corruption ; and certainly, as long as there is an issue of sinne open, there must be an issue of sorrow kept open.

2. Every sin after we are in Christ, is a sin of unkindnesse, it is *labes sponsae*, the sinne of a Spouse ; and if any thing will melt and break the heart, this will. The sins of the Regenerate do wound Christs heart deeper than others. Hath not Christ suffered enough already ? Wilt thou wound him whom God hath wounded ? Will you give him more vinegar to drink ? O rather *Give wine to him that is of an heavy heart* ; Chear him with thy tears : Look on a bleeding Christ with a bleeding heart.

It doth impeach the Hypocrite, ^{2.} who is a practical Atheist, he saith, ^{2. Bran.} *God shall not see.* The word in the ^{of rep. oof.} Hebrew * *Job 13. 16.* signifies to ^{דאנ*} *dissemble.*

dissemble. The Syriack word is the same with *assumens vultum*, a face-taker. The Hypocrite wears a vizor of Sanctity. *Aquinas* in his Summes calls hypocrisie, *simulatio vertutis*, The counterfeiting of vertue. The hypocrite is a very Mountebank, he pretends that which he is not. He is like those Angels that assumed the dead bodies, but there was no soul to animate them, *Gen. 19. 1.* he is a shape, an apparition, he doth but assume Religion. The hypocrite is a walking Land-skip, a rotten post guilded over; he is like the painted grapes that deceived the living birds; * Or the beautiful apples of *Sodom* with this Motto, *No further than colours*; touch them, and they moulder to dust.

* *Plut.*

In short, hypocrites are like turning pictures which have on one side the image of a Lamb, on the other side a Lion: so they are on their out-side Saints, but their in-side devils.

vils. Hypocrites may be compared to trumpets which make a great sound, but within they are hollow. Do these believe the all-seeing eye? The hypocrite turnes all Religion into meer complement; he walks with a dark lanthorn, saying, *No eye shall see.* He goes about to juggle with God, as *Feroboams* wife did think to do with the Prophet, *1 King. 14. 6.* but he pulled off her vizor, *Come in thou wife of Feroboam.* The hypocrite knows God is of purer eyes than to behold sinne; yet for all this will play a devotion; he will venture to abuse God, that he may delude men. The hypocrite takes more care to make a Covenant, than to keep it; and is more studious to enter into Religion, than that Religion should enter into him. This Text doth arraign the Hypocrite: *πάντα γυμνά. All things are naked.* God sees our jugglings.

I shall give you two *κρίσεις* or di-

stinguishing Characters whereby you may know an hypocrite.

I. Character.

I. He is one that is *partial in his goodnesse*; zealous in lesser things, and remisse in greater. As *Luther* complained of some in his time, and our Saviour in his time, which *strain at a gnat, and swallow a Camel*. He is one that sweats only in some part, but is cool in all the rest, which is a sign his zeal is distempered. He is zealous against a Ceremony, a Relique or painted glasse (not that I plead for these) but in the mean time lives in known sinne; Lying, Cozening, Extortion, &c. Just as the High Priests, *It is not lawful, say they, to put the mony into the treasury, because it is the price of blood.*

* Mat. 27. 6

* They speak like conscientious men. Oh do not defile the treasury! But let me ask the question, Why did they shed that blood? it was innocent blood. They will not take the price of blood into the treasury, but

but they never scruple to take the guilt of blood into their souls. They were zealous for the Temple, but in the mean time murderers of the Son of God. And we have a parallel Scripture to this, *Rom. 2. 22. Thou that* *Rom. 2. 22*
abhorrest idols, doest thou commit sacrilege? Who at the first blush would not have taken these for very holy, devout men; they were zealous against idolatry? But see a root of hypocrisy! They were *partially* good, they hated one sin, but not another; idolatry, but no sacrilege. Though it was an abominable sin, and there was an express Law of God against it, * yet these seeming Zealots make **Deut. 26. 12, 13, 14.*
no conscience of robbing God of his tithes.

And here as in a Scripture looking-glass, we may see our own faces; have we not many now-adays seemingly zealous against *Popery*? If they see a Cross, (though it be in a Coat of Arms,) they are much offended, and
are

are in a kind of convulsion but in the mean time make no conscience of sacrilege, starving out the Ministry, they put out the fire on Gods Altar, shut the doors of his Temple; is not this visible hypocrisie? There are some, it may be will not be heard to swear, it will not stand with their Saintship; (this were to call the devil father aloud) but they will defraud and defame, which is a sin they can never satisfy for; take away a mans name, what mends can you make him? tis no better than murder, and if these be Saints, there are as good Saints in hell.

2. Character. The second Character of an Hypocrite is, *he makes religion a mask to cover his sin.*

Herod pretended to worship Christ, but his zeal was no other than malice for it was to have destroyed him. Thus oft bad purposes lie hid under good pretences. Jezebel, that she may dissemble her murderous intention-

tentions, proclaims a Fast. *Ab-
salom* to colour over his treason pre-
tends a religious vow. How cun-
ning is the heart to go to hell! Some-
times Covetousnesse pretends con-
science; *Judas* fisheth for mony
under a pretence of Religion, *This
oyntment might have been sold for
three hundred pence, and given to the
poor*, Joh. 12. 5. how charitable *Ju-
das* was! but his charity began at
home, for he carried the bag.. Many
make Religion a Cloak for their
Ambition, *Come, see my zeal, saith
Fehu, for the Lord**. No *Fehu*, thy
zeal was for the kingdom; it was not
zeal, but State-policy. *Fehu* made
Religion hold the Stirrop, till he got
into the Saddle, and possessed the
Crown; here was *διπλὴ ὑποκρισις* *, * *chryf. ft.*
double-died hypocrisie.

The Hypocrite doth *ex diametro*
set himself against God.

First, he opposeth him in his
Essence; God is a substance, the
Hy-

Hypocrite is only a shape.

2. Secondly, in his unity; God is one, and made him one at first; but he hath made himself two, an heart, and an heart; he gives God the tenth, and leaves the rest for that which he loves better.

3. Thirdly, in his goodnesse. *God is good, and in him is no mixture.* The hypocrite is therefore good in shew, that he may be bad indeed*; he is a Devil in *Samuels* Mantle, *Pilate* would make the world believe he had a tender conscience: he washeth his hands; but he could not say as *David*, *I will wash my hands in innocency*: for then he would never have given his Vote for the shedding of innocent blood. God sees our prevarications. How odious is the hypocrite? We our selves cannot endure treacherous dealing; therefore in the Common-wealth, he that poysons, hath a greater punishment than he that kills with the sword, because
he

**Hypocritae
tegunt ma-
lum bono.*

he offers it hypocritically under a shew of meat and drink. *Judas be-*

trayest thou the Sonne of man with a kisse? we may as well betray Christ

with a tear, as *Judas* did with a kisse*,

* *Lachryma*

You may see Gods great dislike of

mentire
doctae.

this sinne, in that he forbids his peo-

Bernard.

ple in the old Law, the very resem-

blances of it, *Linsy Woolfy*; and

by his expostulation, *Psalme 50. 16.*

What hast thou to do to take my Cove-

nant into thy mouth, seeing thou hatest

to be reformed? Thou hypocrite, what

hast thou to do to meddle with Reli-

gion, to pretend Saint-ship, that ma-

kest religion odious, and the offering

of God to be abhorred? Hear that

dreadful Commination, *Isa. 29. They*

Isa. 29. 14.

draw neer to me with their lips. They

have God in their mouths, *but their*

heart is far from me; therefore, *v. 14.*

I will take away the wisdom of the wise

men; I'll blast their proceedings, I

will infatuate their Counsels,

They are Hypocrites! Christ pro-

nounceth

nounceth seven woes to this sin, in one Chapter, that he never doth the like to any other, *Mat. 23. Woe to you Hypocrites, Woe, Woe, &c. To be an hypocritical Nation, and to be the Generation of Gods wrath* are made in Scripture synonoma's, and are all one, *Isa. 10. 6.* And when the Holy Ghost would inhanche and aggravate the torments of hell, he sets them out under this notion, *The place of hypocrites*, as if hell were taken up on purpose for the hypocrite to quarter in.

Use 3.

Exhort.

* Sic vivendum est
tanquam in
in conspe-
ctu, sic cogitandum
tanquam
aliquis in
intimum
pectus in-
spice, e
possit; quid
protest ab

Use 3. A word of *Exhortation*. If the secrets of our hearts are unvail'd and unmasked, *walk as in the eye of God**. Methinks that of *Hagar* should be a Christians Motto, *Thou God see'st me*. And *Dauids* prospect should be ever in our eye, *Psal. 16. 8. I have set the Lord always before me*: some set their bags of mony always before them, others set the fear of men always before them; but a wise Christian will

will let God, and judgment, and eternity always before him. If indeed Gods eye were at any time off from us, we might take the more liberty; but if all things be naked, and naked in his Eye, we cannot sinne but in the face of our Judge. Oh then reverence this eye of God.

homine
quidvis
abscondi,
cum nihil
Deo clau-
sum est; in-
terest ani-
mis nostris,
& cogita-
tionibus
mediis in-
tervenit.
Sen.

First, it should be a bridle to keep us from sinne: *How shall I do this and sinne against God?* Seneca gives his friend Lucilius this counsel: *Whatever he was doing, he should imagine that some of the Romane Worthies did behold him, and then he would do nothing dishonourable.* The eye of God should be ever in our eye; this would be as a *Supersedeas* and counter-poyson against sinne: nor is it enough to prune sin*, viz. to cut off the external acts, but kill the root. Crucifie complexion-sinners; let not thy heart sit brooding upon sin. Again, let Gods omniscience deterre thee from

I.

* Plurimi
radunt pec-
cata, non
eradicant.
Bernard.

from hiding sin. Who would hide a traitour? Now it sucks your breast, shortly it will suck your blood. Men think to walk in the dark, and to carry their sins under a Canopy, that no eye shall see them: as those that have bad eyes think that the skie is ever cloudy, whereas the fault is not in the skie, but in their eyes: so when the Prince of the world hath blinded mens eyes, because there is darknesse within, they think it is dark abroad too, and now the skie is cloudy, God cannot see: but remember, *All things are naked*: do not go about to hide sinne: confess, confesse, it is a work proper for the day. Confession doth that to the soul which the Chirurgion doth to the body; it opens a spiritual vein, and lets out the bad blood. The only way to make God not see sin, is to see it our selves, but not with dry eye; point every sinne with a tear.

2. It is a spur to vertue: art thou
zea-

zealous for God? dost thou exhaust thy self in the cause of Religion? God sees it, thou shalt lose nothing. For the present thou hast a Promise, which is Gods bill of exchange*, and * Mar. 19. 29. when God comes to make up thy Accounts, thou shalt be paid with overplus. The more any man hath disbursed for God, the greater sums of glory are still behind.

3. It is a whetstone to Duty. O thou Christian that art much in private, that settest hours apart for God (a sign he hath set thee apart) thou sheddest many a tear in thy Closet, the World takes no notice; but remember, Gods eye is upon thee; thy prayers are registred, thy tears are bottled up, *and he that sees in secret, will reward thee openly* *. How * Mat 6 c. should this add wings to Prayer, and oyle to the flame of our Devotion? Let us take heed of slackning our pace in Religion, let not our tears begin to freeze; for this if it doth not lose,
 D d yet

yet it may lessen our Crown.

Use 4.

Here is a breast of Consolation to the Saints of God (in these sad times) in the midst of all that hard measure they may meet with ; let the World frown, let men persecute and calumniate (and it may be, *think they do God service**) here's sap in the vine, a strong Cordial to take, *πάντα γυμνά*, *All things are naked*. They do nothing but what our Father sees. They make Wounds, and then pour in vinegar ; God writes down their Cruelty, he sees what Rods they use, and how hard they strike ; and he that hath an eye to see, hath also an hand to punish. *I have seen, I have seen the affliction of my people**, not only with an eye of Providence, but with an eye of pity. This was a great comfort to *David* in his affliction, and was like a golden shield in the hand of his faith, *My groaning is not hid from thee** : When I weep, Christ weeps in my tears, he bleeds in my wounds.

wounds. There are two bloods will cry: The blood of *souls*, when they have been starved or poysoned; and the blood of *Saints*. I do not mean Saints without Sanctity: *Titular Saints*; but such as have Christ engraven in their hearts, and the Word copied out into their lives. 'Tis dangerous meddling with their blood *; * Rev. 6.9. if we spill their blood, it is no better than spilling Christs blood; for they are members of his body: *In all their affliction, he was afflicted* *. The peo- * Isa. 63.9. ple of God are precious to him. There is Blood-Royal running in their souls, *they are his Jewels*, Mal. 3. 17. And his heart is exceedingly taken with them, it is wounded with love: *I was jealous for Sion with great jealousy* *. Jealousie (we know) pro- * Zach. 8.2 ceeds from love, nay, *I was zealous for Sion*. Zeal is the flame of love. Oh then ye Saints of God, be of good comfort; whatever your measure is, God sees it, *Exod. 14. 24. In the*

morning-watch, the Lord looked through the Pillar of fire, and of the cloud, and troubled the Host of the Egyptians. Remember, God hath an eye in the Cloud.

Use 5. Caution. God being so infinite in Wisdom; If things go cross in Church or State, take heed of *charging God with folly*; do not censure, but admire. *All things are naked.* There is not any thing that stirs in the World, but God hath a design in it, for the good of his Church. He carries on his design by mens designs. All things are unveiled to the eye of Providence. God is never at a stand : He knows when to deliver, and how to deliver.

* *Psal. 31.*
15.

I. When to deliver.
*David saith, My times are in thy hand**. If our times were in our own hand, we would have deliverance too soon; if they were in our Enemies hand, we should have deliverance too late: But *my times are in thy hand*, and Gods time is ever best. E-
very

every thing is beautiful in its season: when the mercy is ripe, we shall have it. It is true, we are now *inter malleum & incudem*, between the hammer and the anvil. We may fear we shall see the death of Religion, before the birth of Reformation. But do not cast away your Anchor, God sees when the mercy will be in season. When his people are low enough, and the Enemy high enough, then usually appears the Churches morning-star*. Let God alone to his time*.

* Cum duplicantur lateres, venit Moyses.

* Isa. 60.

22.

2. How to deliver.

All things are naked. God will deliver sometimes in that way in which we think he will destroy. It might seem strange, when he would deliver Israel, he stir'd up the hearts of the Egyptians to hate them*. Could this be a likely way? yet by this means was deliverance usher'd in. So now the hearts of many are stirred up to hate the people of God, to hate the Covenant, but God can make use of their

* Psal. 109.

25.

their power and rage, as once he did of the High-Priests malice, and *Judas* Treason, for our greater advantage. There was no way for *Jonah* to be saved, but to be swallowed up; he sails safe to land in the Whales belly. God brings his people many times to shore upon the broken pieces of the ship: God can make the Enemies do his work; he doth sometimes play his own game by their hand. Well then may we cry out with the Apostle*, *ὡ βάθος!* O the depth of the riches, both of the wisdom and knowledge of God! God will not make us of his privy counsel, his path is in the deep: If we cannot see a reason of his Proceedings, let us censure our own shallowness, not his depth.

* Rom.
11. 33.

Use 6. ult.

It is a word of counsel, it shews us whither to have recourse in all our straits and doubts; go to God, all things are naked in his eye, he is the Oracle of Wisdom: If any man lack wisdom, let him ask it of God*. We are

* Jam. 1. 5.

are here *in tenebris*, in the dark, pray
with *David*, Lord, *light my candle* *, * *Pfal. 18*
shed some beams of divine *knowledge* 28.
into my soul. Beg of God, that as
things are naked *in his eyes*, so they
may be naked *in our eyes*, that we
may see the sinfulness of sin, and
the beauty of holiness. The times
are evil, let us pray to God that he
would be our Pilot to steer us; that
he would teach us to walk jealously
towards our selves, piously towards
him, prudently towards others; that
he would give us the graces of our
Relation, which do bespangle and
grace our profession; that so *guiding*
us by his counsels *, *we may at last be* *Pfal. 73.*
received to glory. 14.

F I N I S.

28 MR 59

